SOME MOTIVES AND INCENTIVES To the Love of GOD.

288
2265

Pathetically discours'd of, in A Letter to a Friend.

BY

The Honble *R. B.* Esq;.

Let us consider one another, to Provoke unto Love.
Heb. 10. 24.

London, Printed for *Henry Herringman*, and are to be sold at his Shop at the *Anchor* in the lower walk in the *New Exchange*. 1659

BV4817
.B6
Office

F 4607

TO
THE COUNTESSE
OF
WARWICK.

My Deare Sister,

I *Expect you should somewhat wonder, that after having for above Eleven years been carefull, to keep this following Letter from the Publick View, and that too notwithstanding the Sollicitation (not to say, Importunity) of divers Illustrious Persons, and even Your Commands, to*

Release it from its Confinement; I should now at length give way to its Passing abroad into the World, and its making You a Publick and Solemn Addresse. Wherefore judging my self obliged to give You an Account of a Paper, for which You have long been pleased, so Highly, and so Obligingly, to Concern Your self; I must, to remove Your Wonder, inform You, that I am Reduc'd to this Publication in mine own Defence. For, whilst I was far from Dreaming of permitting this Epistle to passe out of my Closet; it happen'd, that a broken Copy of it did, by I know not what Misfortune for me, fall into the hands of a Necessitous

Per-

Person, who would needs perswade himself, that, by Printing it, he might relieve some of his present Wants; and thereupon proffer'd to sell the Copy for a sum of Mony. But my good Fortune leading him to a Stationer, to whom my name was not unknown, he, very civilly, sent me forthwith notice of the Proposition that was made him; and after came himself to acquaint me, that the Copy, about which he had been treated with, being but One of two or Three that were then abroad, some or other of them would, questionlesse, soon find the way to the Presse. This unwelcome Accident did little less Trouble than Surprize me; for, Besides

that it impos'd on me the necessity of a Publication I had so long declin'd; and Besides that I knew, that Composures of a very differing Nature being Expected from me, the appearing of This, instead of Them, would make this Unwelcome to many, though it had fewer Imperfections than it has: Besides these things I say, my Sight was then, and is still, so impair'd, by a distemper in my Eyes; and the Hours I could dispose of were so præ-ingag'd to Philosophicall Themes; that I could not promise my self so much, as to Read it over before its going to the Printer. But considering after all this, that the Copy I had by me, was like to prove more

more Full, and leſſe Faulty, than any of thoſe that ſome endeavourd to obtrude upon the World, I thought it leſſe Inconvenient to venture mine own abroad, than to run the hazard of a Surreptitious Edition of a Diſcourſe, that could ſo ill bear the appearing with any other Blemiſhes, than thoſe it brought with it into the World from my Pen. And therefore, having put it into the hands of Perſons, whoſe eminent Abilities, the more Knowing part of the Nation has long and juſtly admir'd, and begg'd their Impartiall Opinion and Caſtigations of it, (giving them entire Liberty, to Alter and Ex-

punge whatever they dislik'd;) and finding, by hastily turning over the Leaves, that their Castigations were onely enough to let me see, that they had heedfully read it over; and were accompanyed with Encouragements, which care was taken, to keep me from looking upon as meer Complements I let it go to the Presse, without so much as having once Perus'd it, or heard it read over, since the Stationer first gave me the Advertisement I told You of: Which I made the less scruple to do, because a Critick, whose Judgment and Piety I much reverence, seriously endeavour'd to perswade me, that I ought

ought not in Conſcience to decline publiſhing, what he was pleaſed to think proper to Kindle or Cheriſh the Flames of Divine Love, in the Breaſts of the Readers. And my Haſte it ſelf did afterwards Promiſe me theſe advantages, That notwithſtanding my Book's not comming forth ſooner, I ſhould not Loſe the Excuſe of Youth *I had, when it was Written: nay, and That the Faulty paſſages which may be met with in it, will perhaps be charged upon thoſe, that ſuffered them to paſſe uncorrected, when they had ſo abſolute a Power to Expunge or Reform them. Theſe, and the like Motives,*

tives, having induc'd me to conſent to the Publication of the following Letter, I needed not Deliberate long, To whom I ſhould Addreſſe it. For, ſince that Accompliſh'd Lindamor, *whom it ſo much Concern'd, has left the World, there is no Perſon in it, to whom this Addreſſe is anything near ſo due, as unto You, Dear Siſter. It was at that delicious* Leeze, *where You are now the Miſtreſs, that this Letter was written, and it was of You that I borrow'd thoſe hours I ſpent in writing it. 'Twas to You that I ſhow'd it almoſt Sheet by Sheet, before I reſolv'd to ſend it away.*

'Tis

'Tis You that can beſt Excuſe the Imperfections of it, as knowing not onely the more Obvious, but the more Private Avocations, and other Diſadvantages, among which it was penn'd. 'Tis You that have ever ſince Sollicited me to divulge it, and have given me the greateſt Encouragements to do ſo, not onely by thoſe Sollicitations, which imply'd Your own favourable Opinion of it, but by procuring me (by Concealing or Diſguiſing my name) the unſuſpected Approbation of divers competent Judges. In a word, this Addreſſe belongs upon ſo many Scores to You, that I could not make it any where elſe, without manifeſtly Wronging You.

I know, Dear Sister, that it is Not Usuall, to Dedicate Books to so near a Relation; and that it Is usuall in Dedicatory Epistles, both to Depreciate what one has Written, and to Extoll the Person that one Writes to, especially, if it be one of Your Sex and Quality. But You know too, that I never Swore Allegiance to Custom, and therefore will not, I Suppose, Wonder to see me as little Sollicitous to Conform to it on This occasion, as on Others. In an Age, when so few Persons have Merit enough, to keep that from being Flattery, which should be but Praise, I am not at all Ambitious, of casting my self upon

upon the unhappy Neceſſity, of either Flattering, or appearing Rude; when by better chooſing the Objects of my Addreſſes, I can, as Occaſion requires, give Praiſes without Untruth, or forbear them without Incivility. Nor dare I preſume, that a Lye Ceaſes to be a Fault, by being Put into a Dedicatory Epiſtle; as Antiently the Hurtfull Beaſts forgot their Pernicious Nature, when brought into the Ark Not to mention, that Books of Devotion have generally the Strange and unhappy Fate, of being Leſſe-Welcome to them that Moſt, than to them that Leſſe need them. As for the Diſcourſe I preſent

sent You, though my Opinion of it may be guess'd at, by the Privacy to which I have so long Confin'd it: Yet because, as in Physick, to have a good Opinion of the Medicine, and the Doctor; so in Books of Devotion, (which are a kind of Physick for the Mind) to have one, of the Composure, or of the Writer, both inclines us to look after the Prescriptions and Advantages their Operations. I shall say nothing to Disparage a Discourse, which is of a Nature, to aim more at the being Practised by the Readers, than the being Pardoned. And shall not at all repine to see it finde from the Publick

as

as Favourable a Reception, as it has hitherto met with in Cloſets. And now, Dear Siſter, though I know You will not; yet, I doubt, my other Readers will expect, that this Letter ſhould, according to the Faſhion of other Epiſtles Dedicatory, be Concluded with Commendations of You, and Complements to You. But, though I can Praiſe You, without either Disbelieving my ſelf, or fearing to be Disbelieved by any that knows You; Yet, beſides that Our Relation, and Our Friendſhip, would make ſuch a Way of Writing misbecomming

comming me on all Occasions; I know, Your Piety and Your Modesty would, peculiarly disallow it upon This, where the Subject I am to Entertain You with, is of such a Nature, as would make a Flaunting Addresse, but a very Unsuitable Introduction to it. The Nature of my Theme, as well as the Strictness of Your Vertue, and Our Friendship, forbidding me here to Celebrate You, otherwise than by letting the World see, that I dare even in a Dedicatory Addresse, without fear of displeasing You, forbear to Celebrate You. And if

it

it be demanded, Why then I refrain not likewiſe, from Writing You a Dedication? I ſhall anſwer, That I am unwilling to loſe this Opportunity, of making a Publick Acknowledgment, that as I have the Honour to be Your Brother, and Your Friend; ſo I have the Juſtice, to think it very much my Happineſſe, to be ſo: Eſpecially, ſince You are pleaſed to aſſure me, That my Relation to You, has rather been the Occaſion, than the Ground, of a Friendſhip, that does (whilſt it enjoynes me to Profeſſe my ſelf, without Complement) Oblige

me

me to be, with all the Sincerity that's Poſſible,

My Dear Siſter,

Your moſt affectionate Brother, and moſt faithfull humble Servant,

ROBERT BOYLE.

Advertiſements to the Reader.

(*As they were written ſome years ſince, when ſome Intelligent Perſons were to have a ſight of the following Diſcourſe.*)

TO prevent thoſe Scruples which elſe might ariſe in the peruſall of the enſuing Diſcourſe, the Reader of it is requeſted to take notice

I. That though Ignorance hath been of late ſo much in Faſhion with too many of our Young Nobility, that ſome paſſages of the enſuing Papers may ſeem unfit to have been written to a Young Gentleman, yet the Perſon, they were addreſt to, being both a Traveller, a Linguiſt and a Scholler, it was not improper to diſcourſe with him, at the Rate of ſuppoſing him ſo qualifi'd.

II. That the enſuing Letter was not

written ſingle, being but the Laſt of Divers, *wherein* Love in generall was Confeſſed, Juſtified, & Celebrated; *wherein* the Received way of Making Love was Explicated, Defended, and Oppoſed; *wherein* Conſtancy and Inconſtancy in Love were argued For and Againſt; *wherein* Platonick Love was Explicated, Celebrated, and Derided; *wherein* the Cure of Love was Propoſed and Proſecuted; *wherein* (to diſpatch) the Controverted points concerning Love were Diſcourſed of in a way ſuited to the ſeverall Themes, and to the Humors and Principles of the ſuppoſed Writers. But all the Former papers, (written in Complement to a fair Lady) though very free from the guilt of either Licentiouſneſſe or Prophaneneſſe, have been by the Author judged too little Serious, either to appear Alone, or to Accompany the enſuing Diſcourſe, wherein he has expreſſed his Own Opinions, as in the Former he but deduced thoſe of Imaginary Perſons.

III. That the following Paper was to have been Attended by Another, wherein the Properties and Duties of *Seraphick Love* were to have been Explicated and inſiſted on, but that the Author, before he had written that other, accidentally meeting with a French

French Book, wherein, though what he had already Diſcourſed of, were not handled, he found much of what he had Deſigned to ſet down, was Anticipated; and the moſt pertinent Conſiderations his intended Themes ſuggeſted, were skillfully Diſplayed already. He fear'd it might be Injurious to his Reader, and himſelf, if he ſhould either turn a Tranſcriber of another's Notions, or decline the Beſt thoughts belonging to his Theme, that the Leſſe good ones might paſſe without ſuſpition for his Own. *L' Amon. Divin. de Mr du Moulin.*

IV. That the enſuing Trifle having been written in Haſte, and by Snatches, amongſt diſtracting Avocations, and far from Literary Accommodations, is freely Proſtrated to the Cenſure of Learned and Impartiall Peruſers, eſpecially Divines: who are, by the Author, Requeſted, to believe its Miſtaking Paſſages, and Unwary Expreſſions, (if it contain any ſuch) to have been altogether *Unintentionall*, and ſuch as they ſhall find it never to be more than One Labour, to make him Diſcern and Retract; he being Reſolved, by God's aſſiſtance, to continue ſtill Obſequious enough, to all Clearer Diſcoveries of Truth, to be able to ſay, *Errare Poſſum, Hæreticus eſſe Nolo.* And as he is on his part ſo Reſigned, and ſo willing

to

to be Rectifi'd; ſo he expects this Equity from thoſe, to whoſe Judgments he Submits, That, conſidering he intended not to write a Solemn and Regular Treatiſe, but a Private and Familiar Epiſtle, they will paſſe-by ſuch Unaccurateneſſes, as are wont to be Incident to Compoſures of this later Nature. He preſum'd, he might ſometimes make Bold with the Vulgar Laws of Tenſes, treating of an Eternity that admits them not. He hopes, that the freedom taken in ſome of his Expreſſions, concerning Love, and the wonted Objects of it, would be excus'd, by its being Exacted by the Deſigne he had upon *Lindamor*, though he had not (which yet he has) otherwiſe Accounted for it. And as for thoſe common Places, which the Method of our Author's Diſcourſe allow'd him not to Decline, he hopes, the Reader will Diſcern, by his way of Writing, that he loves to uſe them, not as Travellers, but as Hunters, uſe the Highwaies: For the Traveller, when he once gets into the Road, makes it his buſineſſe to keep in it; whereas the Hunter, if he meets one, lying in his way, is not fond of Staying in it, but Nimbly Croſſes it, or Traverſes ſo much of it, as is requiſite to be Paſt through, in the Purſuit of the Game.

In a Dedication of all the forementioned Letters, to my Lady *T. J.*

An-

Another Advertiſement.

Given by a Friend of the Author's, to the Philoſophicall READERS.

IT appears by a Paſſage in the Epiſtle Dedicatory, premis'd to the following Treatiſe, that the Writer of it ignores not, that diverſe Learned men expect from him Compoſures, of a very differing Nature from this. And indeed, it has been freely told by Friends, That if he will not Diſappoint, and, perhaps, Diſoblige many Ingenious Men, he muſt alſo publiſh thoſe Experimentall Eſſay's, and other Phyſiologicall Writings, which he is known to have, lying by him. Wherefore, to Gratifie in ſome meaſure their Curioſity, who are ſollicitous to know, what is like to become of his Philoſophicall Papers, I ſhall venture to inform them, That though our Author does not conceive himſelf, to have made any Engagement to the Publick, to Divulge anything of this Nature; yet, I ſuppoſe, one of the chief things that makes him (yet) confine thoſe Compoſures to his Cloſet, is, That, expecting ſhortly Home,

Home, from forrain Travells, a near Relation of his, to Whom moſt of them are Written, as the Enſuing Treatiſe is to Lindamor; *he thinks, it would be Improper, by Publiſhing of them, before his hopefull Kinſman's Return, to let Promiſcuous Readers have an earlier ſight of them, than the Perſon to whom they are Particularly written. And as for ſome of his Eſſay's, the Author has been content to Promiſe ſome eminent Philoſophers, that have ſollicited the Publication of them, That when the Party they are Addreſt to, has Perus'd them, he will give way to their Diſpoſing of thoſe Papers, as They ſhall think fit. And though he has promiſed this, but as to ſome Few of his Treatiſes; yet thoſe that know, how great a Lover he is of Experimentall Philoſophy, and Ingenious Men, will, I preſume, ſcarce doubt, but that, as far as the Laws of Diſcretion will permit, he will, in due time, communicate to them ſuch other Things, as he ſhall think likely, either to Promote Reall Learning, or to Advantage and Gratifie Thoſe, that are Seriouſly addicted to It.*

SOME

SOME MOTIVES To the Love of GOD.

My Deareſt Lindamor,

I Am very much delighted, to learn both by the voice of Fame, and the Information of much more credible Relators, that *Hermione's* cold uſage has cured you of the Feaver, her ſcorching eyes had given you: And that when once you found your ſelf reſerved to ſhew what wonders her eyes were able to performe, you ſeaſonably reſolved to become an Inſtance of the power, rather of Reaſon, than of Love; and accordingly, did your ſelfe the right to fruſtrate the vain hopes, your Inſulting

Miſtriſs cheriſhed to manifeſt in you, That her charms were capable to make your flame perſevere, when her change had made it as well cauſeleſſe as hopeleſſe. I could wiſh indeed for your ſake, that you owed your cure more entirely to your Reaſon, and leſſe to your Reſentment; That the Extraction of your freedome may no wayes blemiſh it. But ſince unallay'd Satisfactions are joyes too heavenly, to fall to many mens ſhare on earth, I cannot but conclude, that your recovery even on theſe Tearms deſerves, I ſhould Congratulate it? For, the French ſay truly, that *Les plus courtes Folies ſont les meilleures.* And liberty being too high a Bleſſing to be diveſtible of that nature by Circumſtances; I (that ſeldome deplore him, who by loſing his Miſtreſs recovers Himſelfe) think that *Hermione* has but intentionally, not eventually diſobliged you; and hath made your flames a better return, by reſtoring you your own heart, than ſhe could have done by exchanging hers for it. But that which not leaſt endeares to me your recovery, is, That I am aſſured by perſons, from whom I dare

Credit

Credit even ſo welcome News, that my endeavours prov'd ſo happy as to be conducive to it, and that the Conſiderations I ventured to preſent you, did at leaſt ſo farre contribute to your Freedome, as to give you the deſire, and the deſign of regaining it. For I hope, I need not tell you, that I ſeldome uſe endeavours, whoſe proſperouſneſſe is more more welcome to me, than thoſe, that aſpire to ſerve *Lindamor*. And though I cannot ever pay you any great Services in relation to my vaſtly greater deſires, yet I can ſcarce do you little ones in Relation to the delight reſulting from the having done you any. Nor has the Joy which this ſucceſſe of my diſcourſes brings me, been ſparingly encreaſed by my having ventured them with much more deſire, then expectation of their proſpering; and leſſe out of any ſtrong hope they would ſucceed, than out of an unwillingneſſe to leave the means, I thought leaſt improbable, uneſſayed: being invited to excite you to greater hopes, than I durſt allow my ſelf for you; by the Example of Generalls, who, whatſoever diſtruſtfull thoughts they harbour in

their breasts, suppose, that before the Battell, to make their Souldiers fight successefully, 'tis as well conducive as requisite, by encouraging Orations, to make them think they shall do so: For, although I endevoured indeed to perswade you, that Reason being born Soveraign of the Passions though her Lenitie or supineness doe sometimes both occasion and permit their Usurpation; She is seldom so divested of her native power; but that whensoever she pleaseth to imploy what she hath left, she is able to resume, what she hath lost. And though I was willing you should believe that to perfect what your Resentment had begun, was a taske so easie, that the Victory was as much in your power, as the Resolution of attempting it: Yet notwithstanding all this, I say, I was once half perswaded, that to undertake the Curing of a Lover was the next weakness to the being one. And, *Lindamor*, to deal ingenuously with you, your Recovery hath circumstances in it, that make me very apprehensive, that you are not yet out of the danger of a Relapse, and that you have not half so absolutely abandon'd your former

mer amorous constitution of mind, as the former Idol of it. I know that from a person, who, for one that hath never yet been hurt by *Cupid*, is accused of using him sleightingly and severely enough, you will expect Endeavours to preserve you from Relapses by such dissuasions from Love, as its Votaries will scarce vouchsafe so mild a Title to, as that of Invectives against it. And I shall ingenuously acknowledge, *Lindamor*, that I have been sometimes no very unready Satyrist on that Theme; and with a pen, rellishing of the Liberty I cherished in my heart, endeavoured to disabuse those Servile souls, that being born to Reason, so far degraded themselves as to boast solely on excesse of Passion; and had such low and narrow thoughts of felicity, and misery, as to expect either, from a Womans usage: All which I thought I might the freelier do, because having never known the infelicities of Love, but in the sufferings of others, I might probably suppose, that my Declamations against it, would passe for the productions of my Reason, not my Revenge. But, *Lindamor*, though the

extravagancies of ſome mens folly, have been ſometimes too great, to let me avoid laughing ſomewhat Satyrically at it; yet I am really too little an enemy to Love, unleſſe exceſſive or miſ-plac'd by indiſtinct and disfiguring Conſiderations, to repreſent to you the nobleſt Paſſion of the Mind, as its moſt hideous and formidable diſeaſe.

§ 1. To love even with ſome paſſionateneſſe the Perſon you would Marry, is not onely allowable but expedient, being almoſt neceſſary to the duty of fixing your affection, where you have once engaged your faith; For, it hath been obſerv'd, that Love doth ſeldome ſuffer it ſelf to be confin'd by other matches, then thoſe of its owne making. And few, but they, that are ſo wiſe as they ſee cauſe to be in Love before hand with thoſe they Marry; prove ſo honeſt as afterwards to be in Love with none elſe. Since therefore, the Marriage of a wiſe man ſuppoſes at leaſt as high a degree of Love, as he is capable to cheriſh without forfeiting that Title; I can ſcarce, diſallow the being moderately in Love without being injurious to Marriage, which

which is a Relation, which though I can with much leſſe Reluctancy permit others, then Contract my ſelf; yet dare I not abſolutely condemne a condition of Life, as expedient to no man, without which, even Paradiſe and Innocence were not ſufficient to compleat the happineſſe of the firſt man. Thus you ſee, *Lindamor*, that I do not promiſcuouſly quarrell with all ſorts of Love, but indeavour onely to poſſeſſe you with this Truth, That as antiently, among the Jewes, there were odoriferous Unguents, which it was neither unuſuall nor unlawfull to anoint themſelves with, or beſtow upon their friends: But there was a certain peculiar Compoſition too, of a pretious Ointment, which God having reſerv'd to be imployed in his owne Service; with that, the Perfuming of their friends was Criminall and Sacrilegious: So there are regulated degrees of Love, which 'tis not forbidden to harbour for a friend, a Miſtris, or a Wife: but there is too, a certain peculiar Strain, or, if I may ſo call it, Heroick Temperament of Love, which where ever it is found, makes it belong, as unalienably, as Exod. 30. 31, 32.

juſtly, unto GOD. A virtuous Wife may love both her Husband and her owne Relations, and yet be truly ſaid to love him with her whole heart: becauſe there is a certain unrivall'd degree of fondneſſe, and a peculiar ſort of Love, which conſtitutes true Conjugall affection, which ſhe confines to him, and reſerves entirely for him, and would think it Criminall to harbour for any other Perſon. So a Religious ſoul may obey the Command, of Loving God entirely, though ſhe allow her affections other objects; provided, they be kept in a due ſubordination to, and kept from entring into Competition with that Love, which ought to be appropriated to him: and which reſults chiefly from, an either altogether, or almoſt unincreaſeable Elevation, and vaſtneſſe of affection; from an entire reſignement to, and an abſolute dependance on the Lov'd Party; from a reſtleſſe diſquiet upon the leaſt ſenſe or doubt of her diſpleaſure; from a greater Concern in her intereſts, than ones owne; from an expectation of no leſſe, then felicity or wretchedneſſe from her friendſhip or indignation, or at leaſt

a

a perſwadedneſs that nothing can be a greater happineſſe, then her favour, or deſerve the name of happineſſe without it. For, where ever a paſſion has theſe properties or any of them conſpicuous in it; it cannot, but by being conſecrated to God, avoid, becoming injurious both to Him and to it ſelfe. The very Nobleneſſe of it, entitles him to it: as in ſome Kingdomes, (and particularly here in *England*) though Veins of coorſer Metalls may belong to the owner of the Soile they grow in, yet all the Mines of the more perfect Metalls, (as Gold and Silver) are by the Law made Mines Royall, and belong to the King, to whom their value appropriates them. By reflecting upon this peculiar Notion of Love, you may be pleaſed, *Lindamor*, to interpret ſuch indefinite expreſſions, as you may meet with in the following diſcourſe. And this Love, I have taken the freedome to ſtyle *Seraphick Love*, borrowing the name from (if the Romiſh Divines be good Marſhalls of the Heavenly Hoſt) thoſe nobler Spirits of the Cæleſtiall Hierarchie, whoſe Name in the Language to which it belongs, expreſſes them

The Name *Seraphim*, in Hebrew, ſprings from the Root *Saraph*, which ſignifies to burn or flame: Whence, *Numb.* 21. 6. thoſe pernicious Creatures, that our Tranſlators Engliſh, *Fiery-Serpents*, are ſtyled in the Originall, *Hannechaſim haſ-ſeraphim.*

them to be of a flaming Nature; and whoſe imployment, mentioned in the * Evangelicall Prophet's Myſterious Viſion, ſufficiently poynts at the divine Object, to which the flames, that warm them, aſpire and tend. And me-thinks, *Lindamor*, that you ſhould find it no faint Invitation to embrace Seraphick Love, that you may have the advantage by making your ſelfe a Rivall to theſe glorious Spirits, to make them your friends, and the honour to be ingaged in a Service, where you are ſure of ſuch Illuſtrious concurrents. At leaſt if you be of the mind of that generous Youth (to whoſe ſucceſſefull Valour the Conquer'd world was both Theater and Trophie) who refus'd to runne at the Olympick Games, becauſe there were no Monarchs to runne with him. But I fear, *Lindamor*, I have a little digreſſed ſince I might have told you in fewer words, that it is not my deſign in this paper to declame againſt Love in generall, or make a ſolemne Harangue of the ficklenesſe

* Iſa. 6. 2, 3.

fickleneſſe of women: and that therefore, as when young Gallants, (ſuch as you, *Lindamor*) are ſubject to caſt away their Love upon unfitting Objects, their diſcreeter friends, ſenſible of the truth of the Italian Comick's obſervation, that

Onestà contra more
E troppo frale ſchermo.
In giovinetto cuore.)

In youthfull hearts bare Vertue's wont to prove
But a weak ſhield againſt the darts of love.

Without taking any more than neceſſary notice of their former fond and ſtragling Paſſion, reclaim them by either matching them, or at leaſt (in order thereunto) engageing their addreſſes to perſons, whoſe Beauty or Prerogatives may both legitimate and confine their affections. So I ſhall now endeavour to prevent the future gaddings of your Love to objects, that cannot deſerve ſo tranſcendent and diſintereſt a one, as I have obſerved yours to have been; by preferring and engageing

engageing it to the true Object that passion was born to, the noblest it can aspire to, and the most satisfying it can enjoy. Yes, *Lindamor*, as it has hitherto been my not-unprosperous Task, to un-hood your Soul, I shall now make it my business, to show her Game to flye at. I see that Love in *Lindamor* is too noble and predominant an affection, to be either easie or fit to be destroyed. It will therefore be my design not to suppresse your flame, but to addresse it. I wish'd it withdrawn from *Hermione*, not to annihilate it, but to transfigure it. I would not have a passion, which wanted nothing, but a due object, to be Seraphick Love, like vulgar men, be swallow'd up by Death, the common fate: But be enobled by a destinie like that of *Enoch* and *Elias*, who, having ceased to converse with Mortalls, dyed not, but were translated into Heaven.

§ 2. What has been said already, hath, it seems, suffic'd to rectifie your love, by disabusing it, and showing you, how unfitly it was plac'd on its former objects. Your proficiencie in that, invites me to proceed with you to a new Lesson; and (mindfull of that true

Saying

Saying of an Eminent Father, *Nemo aliquem amat, quem non vult esse meliorem*) to endeavour to exalt your passion by directing and setling it, upon an Object, the due Contemplation of whose Lovelinesse may Cure as perfectly all hurts received from any Mortall Beauty, as antiently the sight of the Mysterious Serpent on the Pole did cure the hurts, the fiery Serpents gave. For, since to gaze stedfastly on an outward beauty where all your looking will but discover the same face, is found so effectuall to kindle or to blow the fire of Love (which the Greeks prettily enough expresse by their ἐκ τοῦ ἔρως γίνεται τὸ ἔρως) how much must a due contemplation enamour us of that divine, and, though refulgent, yet ever more and more discoverable object; where attention and wonder, still mutually excite and cherish each other? Whence the zealousest and perfectest Lovers of God, are the glorious Angells, of whom our Saviour says, that in Heaven, *They alwaies behold the face of his Father which is in Heaven.* And those blessed Saints, whose imployment and whose happinesse is, in the *Revelation*, exprest to be,

Numb. c. 21. v. 8, 9.

Matth. 18. 20.

Rev. 14. 4. be, *To follow the Lamb whithersoever he goes.* And those unblemisht persons are in that place recorded to have kept themselves undefiled by mortall Beauties; to teach us, that the nearer and cleerer Intuition, that Heaven affords them of the glorious object of their passion, was, not the Cause of it, but the Recompence; and that, whilst they liv'd exiles here on earth, 'twas such a speculation, as I am recommending (*Lindamor*) to you, wherwith they liv'd, (to borrow the Expression used of *Moses*) *as seeing him who is invisible*; a sight, whose glory made them look on fading Beauties, with as undazl'd and untroubled eyes, as Eagles can be suppos'd to cast on Glo-wormes when they have been newly gazing on the Sun.

Heb. 11. 27.

§ 3. To engage your Love, *Lindamor*, to this sublimest of Objects, I shall desire, that all that I have said to divert your former flames, and all that I may say to depreciate and discredit those degrading and disquieting Amours, that are wont to inveagle Mortalls, may be lookt upon as meant rather by way of preparative, then of Motive, aiming but to disabuse and rectifie your mind, that

that with compoſ'd and unprepoſſeſſed thoughts you may judge of the Object, I propoſe to you. Which to qualifie you to be but impartiall to, this Method ſeem'd expedient, being but imploy'd upon ſuch a Score, as that, on which the Platoniſts us'd to premiſe certain vertues, which they (ſignificantly enough) call'd Purgative, to diſpoſe and fit the mind for the Reception of ſublimer truths. As Phyſitians to cleer the ſight are wont to purge the head, that the eye freed from all darkning and diſguiſing Tinctures, may the more perfectly diſcern the objects preſented to it. And certainly, the Love I would perſwade, is of a nature, that makes nothing more conducive to it, then the greateſt uncloudedneſſe of the eye, and the perfecteſt Illuſtration of the object: which is ſuch, that the cleereſt Reaſon is the moſt advantagious light, it can deſire to be ſeen by. You know the ſtory of that witty Wench, who us'd merrily to wiſh her Lovers all good Qualities, but a good Underſtanding; for that, ſaid ſhe, would them make out of love with me. The Divine object to which I would prefer you, *Lindamor*, is ſo far from

from being obnoxious to a Danger of that Nature, that I need not diſparage any other to enamour you of this. For, the Creator is too full of Excellencies to need to be recommended or ſet off by the Creature's Defects. He was ſoveraignly lovely in himſelf, before they had a being, nor has his giving us that paſſion, called Love, made him the unfitter object for it. To love God but becauſe your Miſtriſs has perſonall faults, is a greater, then any of thoſe for which you have declin'd her; and is ſuch a Solœciſm in Seraphick Love, as it were in the Perſian Religion (for that has yet imbracers in the Eaſt, as thoſe, that have there converſ'd with them, aſſure me) to make the Spots, that blemiſh the Moon, the Motives of their worſhipping the Sun. *Hermione* is a Lady, to whoſe noble Relations I am too much a ſervant, not to have a Reſpect for Her; and I cannot, without concluding her an extraordinary perſon, remember how lately ſhe enjoy'd the honour of Captivating *Lindamor*: and though ſhe has ſince by injuriouſly declining, juſtly forfeited the glorious Title of his Miſtriſs; yet the Qualities, that gave

gave it her, made me among divers others like her ſo well, that 'tis now my quarrell to her, that ſhe Is not, what ſhe Was. And therefore, what ever may fal from my pen to her diſadvantage, relates to her but as ſhe was, or may again be, an Ooſtacle to your devotedneſſe to Seraphick Love. To ingage you to which (all this notwithſtanding, *Lindamor*) I muſt do you the right to tell you, that God deſerves the higheſt Elevation of your Love, though *Hermione* had not rejected it. Were ſhe not onely as Handſome as you fancyed her, but as Conſtant as you wiſhed her, Her beauty, and her Friendſhip too concurring, could not have made her other, than, as Diſadvantagious as Injurious, a Rivall unto God; and, in the very fruition of as obliging returnes, as her Kindneſſe could have made your Paſſion, ſhe would have deſerv'd but a more Moderate Degree of it. Angels, to whom women were never falſe or cruell, love their Maker above all things: and he to whom St. *John* preſents his adoration, refuſed it for himſelf. to direct it unto God. Would not you your ſelf, *Lindamor*, have thought your *Hermione* Rev 22.4. & 19.1.

absolutely handsome, though Moores had not worn the Devill's Livery; and the thing call'd Deformity, had been as much a stranger, as it is unwelcome to her sex. 'Tis true, such is our frailty, that, as the *Israelites* needed a cruell and oppressive bondage in *Ægypt*, to make them resolve on returning to the blest Land of *Canaan*: So oftentimes, the amorous Soul needs the harsh usage of a disdainfull Mistriss, to disgust it with its thraldome, and make it aspire to its more genuine and satisfying Object. I may therefore allow *Hermione's* Defects to have given you freedome and occasion, to consider the Prerogatives of Seraphick Love: But I must not allow them to be the chief Motives of your imbracing it; For, it were too injurious to its glorious Object, to make that but the Refuge of a Defeated Passion, whose Transcendency entitles it to more than the most elevate and entire one. Alas, God needs not these beggerly Parallels with any fading objects, to become that of our disabus'd Devotion, and He were Lovely Without comparison as well as He is so Above it. And though I be not so unjust, as

to

to deny, that there are Ladies (ſome of which I have the happineſſe not to be unknown to my ſelfe) whoſe Excellencies are capable to ennoble their whole Sex: Yet their greateſt accompliſhments compar'd to his Perfections, whoſe gifts they are, are, in that Eclipſing company, as inconſpicuous as the faint Qualities of more ordinary perſons. As, when in a cleer Morning the riſing-Sun vouchſafes to viſit us, as well thoſe Bright Starrs, that did Adorn our Hemiſphere, as thoſe Dark Shades, that did benight it, vaniſh: Conſonantly whereunto, give me leave to obſerve to you, *Lindamor*, that though divers of God's Attributes are through his goodneſſe participated by his Creatures, yet the Scripture makes ſo vaſt a diſparity betwixt the excellencies, that it aſcribes to men, and the ſame Perfections conſidered as they exiſt in God, that it ſeems abſolutely to exclude created Beeings from any Title to thoſe Attributes; becauſe they poſſeſſe them but in a way ſo inferior to that tranſcendent, peculiar, and divine manner, in which, they belong to God. Thus our Saviour ſayes to him that (taking

him but for a man) call'd him good,
Mat. 19. 16, 17. *Why calleſt thou me good? There is none good but One* (that is) *God.* Thus St.
1 Tim. 6. 15. *Paul*, calls God (or Chriſt) the onely Potentate, μόνος δυνάστης, though the earth be ſhared by ſeverall Potentates; and even the Devout *Eunuch* in the
Act. 8. 17. Luk. 1. 52. *Acts*; and the depoſed Grandees mentioned by the Bleſſed Virgin in her Canticle, are, in the Original, ſtyled
Mat 25. 5. Potentates. Thus, though there be wiſe Virgins as well as fooliſh; and
Luk. 16. 8. though our Saviour tells us, That *the Children of this world are in their generation wiſer, than the Children of Light*: Yet St. *Paul* ſcruples not to
1 Tim. 1. 17. rearm his Maker, *The onely wiſe God*;
1 Tim. 6. 16. and thus he elſewhere Paraphraſes him, *He that onely hath immortalitie*, Though Angels and humane Souls be deathleſs. In ſo incommunicable a manner does the Superiority of God's nature make him poſſeſſe thoſe very Excellencies, which the diffuſiveneſſe of his goodneſſe, makes him pleaſed to communicate. I am the more zealous, *Lindamor*, to transfigure your Love into Devotion (which I muſt deſire you to look upon but as a varied name for *Seraphick Love*) becauſe I have obſerv'd

obſerv'd your paſſion to have been extreamly impatient of confinement, and to have eſteem'd whatever may be term'd Limits to be Priſons. Few therefore can Need more or Deſerve better, an object for their love, for which too immenſe a vaſtneſſe were impoſſible. And ſuch a one is God; whoſe ſoveraign Perfections render him ſo uncapable of being lov'd Too Much, that the moſt aſpiring paſſion can ſcarce arrive (ſo much, as) to leſſen its diſproportion to the object. Other paſſions like other Rivers, are moſt lik'd, when they calmly flow within their wonted Banks: but of *Seraphick Love*, as of *Nilus*, the very Inundations might be deſireable, and his overflowings make him the more welcome. For mortall beauties, our paſſions are like our ſelves: If our Stature chance to exceed a certain ſize or ſtandart, it make us monſtrous: but Devotion is like a flawleſs Diamond, where the bigneſſe taxes the Value and the unuſuall Bulke both rates and inhances the Luſtre and the Price. To give God All our Love is the greateſt command both of the Law and Goſpell (in its capacious & teeming womb both com-

prising and cherishing all the other services, God requires) and that there is not more exacted of us, is not, that an addition were Culpable, but because it is Impossible. So noble is the nature of Devotion, that it admits of failings but by one of the extreams, which is that of Defect. For, Mediocritie (whose office 'tis to restrain us from approaching the utmost Limits,) which in other pasions is an Excellence, is here an imperfection. Or, at least, if Mediocrity be that which creates pasions vertues; the Mediocrity of this Love must consist in the Excesse of it, since that is it, which makes it most a vertue. The man after God's own heart is not a fear'd to own even to his Maker an ardency of love for Him, which must be expresst with the significant Metaphor of Thirst; and that such a Thirst too, as makes the panting Hart (by Naturallists observ'd to be a very drie Creature) bray (as I remember the Hebrew hath it) for those refreshing streams, whose want distresses and reduces her to an almost gasping condition: *My very Soul* (saith he) *thirsteth for God.* And we know that thirst is not only so violent

Psal. 42. 1. *Cervina caro sicca est, &c.* Sennert. *Instit. De Alimentor facultatibus. lib. 4. part. 1. cap. 3.*

vers. 2.

violent an appetite, that it leſſens the wonder of that Monarch's Bargain, whom Hiſtory records to have parted with his Kingdome for a cup of water: but thirſt doth ſo confine our longings to what it craves, that nothing elſe can ſatisfie them. The wealth of both the Indies would not excuſe the want of a needful Cup, ſuppoſing their Poſſeſſor tormented with an Appetite, which cannot be quench't but by Drink. To which I muſt adde, that the uneaſineſſe of unrelieved Thirſt, is not, like that of other inconveniences, leſſen'd by continuance, but grows by laſting the more unſupportable. The ſame inſpired Poet ſcruples not alſo to profeſſe ſo ſenſible and ſo active a Concern for Gods intereſts, that the *zeal of Gods houſe had eaten him up*; and hugely troubled he is, that others are not affected with the ſame zeal. *I beheld* (ſayes he) *the Tranſgreſſours, and was grieved, becauſe they kept not thy Word.* Nay, *Rivers of waters*, ſayes he, *run down mine eyes, becauſe they keep not thy Law*; and to manifeſt, how much the tenderneſſe and unreſerv'dneſſe of his Love, made him think thoſe his friends or enemies, that were ſo to God, *Mine eyes* (ſayes he) *ſhall be* Pſal. 119. 158. Ibidem v. 136. Pſ. 101. 6.

upon the faithfull of the Land, that they may dwell with me. He that walketh perfect in the way, he shall serve me. Do not I hate them, O Lord, that hate Thee, and am
Psal. 139. 21. 22. *not I grieved with those, that rise up against Thee? I hate them with a perfect hatred, I count them mine Enemies.* At this Rate, did pious *David* love his Maker, but he was so far from thinking this rate Excessive, that, transported by the sense of his personall disability, to pay that Divine object all the Love that his perfections merited: he is not content to rouze up all his owne faculties
Ps. 103. 1. to praise God, (*Bless the Lord, O my soul, and all that is within me, bless His holy Name,*) but he invites all the Godly to assist him in the payment of so vast a
Ps. 117. 1. debt, (*Love the Lord all ye Saints, for &c.*) And again, (*Praise the Lord all ye Nations, praise him all ye people.*) And not content neither frequently to do this, as may appear by very many passages of
Ps. 138. 2. his sacred Poems, he extends his Invitation to the Angells, and all the other Hosts of God, and concludes the book of Psalms with a, *Let every thing, that hath breath, praise the Lord*: Hallelujah. Nor does it invalidate, what has now been delivered.

That

That ſome men have, even by De- §4.
vout Perſons, been blamed for too much Devotion: for, it was not an exceſſe of Love, but a want of Diſcretion, that was guilty of their faults; The expreſſions of our Love to God, ought to be regulated not by our blind and wild fancies, but by his revealed will, (as Chriſt ſayes, *If you Love me, keep my Commandements*) and therefore it is very poſſible, to be too devout, not becauſe any expreſſion of Seraphick love can be made with too much Ardency, whil'ſt 'tis conſidered abſtractedly in it ſelfe, and irrelatively to the reſt; But becauſe, that there being ſeverall duties of Love which require an Ardency of it; 'tis injurious, to exerciſe all that in one alone, or a few, that belongs equally to the neglected others. We muſt not, (as too many Profeſſours are now wont to do, of whoſe error you may receive a fuller accompt in ſome other papers,) daſh in pieces the two Tables of the Law againſt one another; But muſt ſo *love GOD with all our hearts*, as *to love our Neighbours as our ſelves*. You know, what our Saviour ſaith to the Phariſees, Mat. 23. that Tithed Mint and Cummin, 23.

with

with a neglect of Judgement, Mercy, and Faith, those weightier matters of the Law; *These ought you* (ἔδει) *to have done, and not to leave the other undone.* And indeed this Partiality, *Lindamor*, which makes us display so much of the strength and vigour of our Spirits in some few favorite-Duties, that we can but languidly and perfunctorily perform those others, we are lesse fond of, begets in *D*evotion a disease, not unlike that new one in Children, we call the Rickets, which some Learned Physicians do not improbably conceive to arise from the unequall Nutrition of the parts; for, though none of them receive excessive Nourishment, yet some of them receiving as much as is convenient for them, and thereby growing up to their naturall bigneſſe, whilst others are lesse nourished, than (were the Body healthfull) they would be, do grow so little, that the sounder parts seem Overgrown, and so the disproportion betwixt Them, and the Ricketting ones makes the whole Body, they compose, mis-shapen, and unweildy. But, *Lindamor*, this proves not, that we can love God too much, but onely, that we may

may imploy too much of that Love, in this or that way of expreſſing it. Whilſt we are, (as *Job* ſpeaks) Inhabitants of theſe *houſes of Clay*, there are many Duties, which do as well challenge an intenſity of our affections, as thoſe, which relate more immediately to God. As St. *Paul* tells us, That there is difference betwixt married and ſingle Perſons; the affections of the one being at liberty, to devote themſelves more undiſtractedly to God, whereas thoſe of the other are diſtracted, as *Adam*'s were, betwixt his Maker and his Rib. But, where a direct and immediate expreſſion of Love to God, defraudes not any other Duty, there it is free from the danger of exceſſe. Though Prayers may eaſily be too long, and Faſts grow exorbitant; yet Chriſt could ſpend the whole night in Prayer, and faſt forty dayes without immoderateneſſe, when the other expreſsions of his Love to his Father, and the other exerciſes of his Mediatory Function, were not thereby diſturb'd, but furthered, and promoted. And ſo *Elijah* might inculpably faſt long, when that faſting did not diſable him to proſecute his journey to the Mount of God; and though

Job. 4.19.

1 Cor. 7. 32,33,34.

1 King. 19. 8.

though juſt men here on Earth muſt ex
preſſe their Love to their Maſter, b
(that buſie diſtracting, and remoter wa
of ſervice) Trading with his Talents
truſted to them; yet when their de
veſture of Mortality diſpenſes them
from thoſe laborious and avocating du
ties to diſtreſſed Chriſtians, and their
owne ſecular Relations, which were
here requiſite to be perform'd; their
glorified ſpirits may now, without any
immoderate devotion, imploy, I ſay
not, their Time, but their Eternity it
ſelfe in Converſing with God, and
following the Lamb whitherſoever
he goes. And congruouſly I obſerve,
Rev. 4. 6, 7. that the four myſterious Beaſts, allow'd
to approach neereſt to the Throne of
God (though their many wings and
more numerous eyes, intimate them of
a very active nature) are repreſented
to us in the Apocalypſe, as addicted
verſ. 8. but to one imployment, ceaſing *neither day nor night from ſaying, Holy, Holy, Holy, Lord God Almighty*; and from *giving Glory, and Honour, and Thanks unto him.* And of *thoſe that have whitened their Robes in the blood of the Lamb*, this account is in the ſame book given

us

us, that *they are before the Throne of God, and ſerve Him day and night in his Temple.* So true it is, that no degree of Seraphick Love can be Exceſſive, nay nor any expreſsion of it, Immoderate, unleſſe it be made ſo, not by its Greatneſs, but by its Uſurpation, whereby, it either engroſſes or invades what belongs to its injur'd, and languiſhing aſſociates. Our Love unto the Creatures is a Preſent, but unto God it is a Tribute: and though we may eaſily play the Prodigalls in parting (over-freely) with our Guifts, we can ſcarce be ſo in the payment of our Debts; for, be the Summes never ſo vaſt we pay away; their being due in ſpite of their being great, makes the diſburſement too much an Act of Juſtice, to be one of Profuſeneſſe: *Seraphick Love*, (whoſe Paſſionateneſſe is its beſt Complexion) has then moſt approach't its nobleſt meaſure, when it can leaſt be meaſured: nor ought its extent to admit any other limits, then an utter diſability to exceed thoſe, that terminate it. For he alone loves God, as much as he Ought, that loving Him as much as he Can, ſtrives to repaire the deplored imperfection of that love, with Rev. 7. 14, 15.

with an extream Regret to find it no greater. Such a ſublimity of love will beſt intitle you to the Conſolation, accruing from that memorable paſſage of St. *John*, where he ſayes, that *God is Love, and he that dwelleth in Love, dwelleth in God, and God in him.* Which ſupplies me with a forcible inducement, to invite you to an eager aſpiring to a Tranſcendency in devotion, ſince it may render ſelfe-deniall ſo eaſie, that 'twill (at laſt) almoſt deveſt that name. For, this ſublimer love being, by an intimate conjunction with its Object, wholly devoted to it, and throughly refined from all baſe droſſe of ſelfiſhneſſe and intereſt, nobly begets a moſt ſtrict Union of our wills with God's, or (rather) a perfect ſubmiſſion of the one to the other. And thus, when it is become your will to obey His, no diſpenſations of Providence will immoderately diſquiet you; for, you poſſeſſe your wiſhes in the Generall and in Bulke, though poſſibly not alwayes in Retaile; for, your chiefeſt deſire being to ſee your Maker's will fulfilled, your knowledge of his being the Soveraign and uncontrolled Diſpoſer of Events, aſſures you, that all Accidents,

1 Joh. 4. 16.

cidents, that can befall you, are but exact accompliſhments of His Will, and conſequently of yours ſo far forth, as that is included and compriz'd in his. When you have Reſign'd, or rather Conſign'd, your expropriated will (if I may ſo call it) to God; and thereby, (as it were) entruſted him to will for you; all his diſpoſalls of, and his diſpenſations towards you, are, in effect, the acts of your owne will, with the Advantage of their being directed and ſpecified by Him. An Advantage that does at once aſſure you both of their Rectitude and their Succeſſe. God's Wiſdome, Power, and Love to you conſider'd, how much more happy muſt you be in your Elections of his naming for you, than your immediate owne? The Patient thinks himſelfe obliged, to gratifie his Phyſitian, for chooſing for him, what ſorts of meat he is to feed on; though the Doctor be wont to make ſuch a choice for him, as deprives him of the Diſhes he beſt likes, and oftentimes confines him to thoſe he loaths. Alas, how often might God ſay of our requeſts, as Chriſt did of thoſe of the two aſpiring Diſciples; *Ye know not what ye ask.* I admire, and

and bluſh to read in a Heathen Satyriſt ſo Heavenly a Leſſon, as,

Permittes ipſis expendere Numinibus, quid
Conveniat nobis, rebuſque ſit utile noſtris:
Nam pro Jucundis utilia quæque dabunt Dî.
Charior eſt illis homo, quàm ſibi: nos animorum
Impulſu, & cæcâ pravâque cupidine ducti,
Conjugium petimus partumque uxoris; at illis
Notum, qui pueri, qualiſque futura ſit uxor.

Unto the wiſer gods the care permit,
Of what's for us and our affairs moſt fit.
They will for Pleaſant things the Beſt confer;
To whom Man is, than to himſelf, more dear.
We by our blinder paſſions led aſtray,
Do for a Wife perhaps or Children pray:

Which

Which they may chance refuſe us
out of Love,
Knowing, what both the Wife and
Boyes would prove.

The conſideration of which made a heathen Philoſopher ſay, That he was wont onely in generall Termes to beg Good things of the gods, leaving it to them, to determine what things were Good for him: And indeed, our own wiſhes are but too commonly as blind as *Rachel's*, who having ſo eagerly longed for Children that ſhe impatiently cryes, *Give me Children, or elſe I dye* dyed in Child-bearing: And as deſtructive to the wiſhers, as their Longings prov'd to the Murmuring *Iſraelites*, who loathing the wholeſome Manna (that bread of Angells) God had provided for them, ate their own Bane in the fleſh, they had ſo greedily luſted for. Thus, *Lindamor*, that ſo-affrightning vertue of Selfe-denyall, proves to be little more, than a Son's Letter of Attorney to his Father, of whoſe paternall fondneſſe and conſummate abilities in the management of affairs, his confidence amounts unto a certainty. Nay, till my ſecond

Gen. 35. 18.

Numb. 11. 33.

thoughts check'd the over-forward Impetuosity of my first, I was about to adde; Since God resents an infinite satisfaction in the accomplishment of his own will, your making over your whole will to God, will impart to you that felicity, proportion'd to the degree of the resignment. And, as the eye whilst by the Optick Nerve ty'd unto the head, so chain'd can taste delights; which it is dead to, being once sever'd from it, though (otherwise) it enjoy the best condition of which its inanimate Nature can be suppos'd to be capable: So may your will by an Identity or Sameness (in Tendency, though not in Nature) with your Maker's, as twere engrafted into Gods, receive a new, and an enlarg'd capacity, which wil enable you to contain, and relish joyes, highly transcending those, which the fullest fruition of your private wishes were able to create. Thus self-deniall is a kind of holy association with God, and (by making you his partner) interesses you in all his happinesse, and acquisitions. And consonantly we see that Glorified Saints and Blessed Angells, whose wills have the most exquisite and exact conformity to God's, enjoy a

happinesse

happineſs moſt approaching His; whereas the Apoſtate Spirits in a confirm'd Repugnancy to his will, find the extreamitie of wretchedneſſe.

But though I dare not own, *Lindamor*, ſo bold a Sally, yet I dare without Scruple improve the diſcourſe, that preceded it, to make out to you an advantagious difference of *Seraphick Love* from Ordinary Flames. For, he that makes a Preſent of his heart to any Mortall Beauty, even by her welcomming it and lodging it with her own, grows ſubject to have it wounded in her breaſt. Thoſe misfortunes reach him that would otherwiſe terminate in her: hir afflictions torment him, whilſt his own reprieve him; and the Felicity of two perſons grows requiſite to make one happy. The letting out our love to mutable Objects, doth but inlarge our hearts and make them the wider Marks for fortune, and capable of being wounded in more places: For, although Love may as well make us participate the Joyes, as reſent the Infelicities of the Parties lov'd; yet even the leaſt unhappy perſons do in ſo fickle and ſo tempeſtuous a Sea as we all find this world, meet with ſo many §5.

more either crosse winds or stormy gusts, then prosperous gales; and we are so much more sensible of Pain than Pleasure (an akeing corne, though lesse then a sickness, unfitting us to rellish, the otherwise perfect health of the whole body) that even Friendship it selfe, though a much calmer affection than Love, ought to be declin'd as Injurious to our quiet, did we consider it, but as a Partnership of Fortunes, not an Exercise of Vertues. But he, whose wiser Love settles it selfe on God, is not onely by the immutable and even Essentiall happiness of that Adorable Object, secur'd from participated infelicitys; but finds his personall crosses and distresses sweetned by considering, that what he most loves, is most happy; and as able as willing in due time to make Him so. And though *Seraphick Love* makes us partake but God's Felicities, yet his acceptance of it makes him resent Our sorrows: *In all their afflictions he was afflicted*, sayes the Prophet of God, and of the *Israelites*. And so the Son of God (who is so much one with those that love him, that both he as the Head, and they as the members are sometimes, as making

Isa. 63. 3.

up

up one body, call'd by one name, (Christ) though as high as Heaven above the reach of personall or immediate persecutions, calls out to *Saul* for an intention of harming those, that lov'd him: *Saul, Saul, why persecutest thou me?* And, to demonstrate the tenderness of this Compassion, the Prophet says to the return'd *Israelites*, concerning God: *He that toucheth you, toucheth the apple of his Eye.* Nor is God's compassion like a Mistresse's, a grieving only and an useless pitty, whereby the suffering Lover is oftentimes lesse comforted as it proceeds from her kindness, than afflicted because it breeds her disquiet: But God's is a compassion, though Active, yet Serene, and worthy of Himself, which without produceing the discomposure, produces the effects of the most sensible Pitty, by engaging him to a timely Relieve and Rescue: As that freshly-mentioned Expression, *In all their affliction he was afflicted*; is immediately follow'd by, *And the Angel of his presence saved them; in his love and in his pitty he redeemed them, and he bare them, and carried them all the daies of old.* Yes, this pitty for its not disturbing

1 Cor. 12. 12.

Zach. 2. 8.

Gods Happineſſe, enclines him not the leſſe to expreſſe a ſenſe of our Miſeries and makes us find (to uſe a Scripture phraſe as I would render it) χαριν
Heb.4.16. εις ευκαιρον βοηθειαν, *Grace for an opportune reliefe*; I ſay, with the divine Writer, an Opportune or Seaſonable Relief, becauſe it comes not alwayes when it is moſt deſired, but when it is moſt fit; And when that is, he that hath at once all preſent paſt and future things in his Proſpect, is fitteſt to determine. Chriſt's words to his Diſciples,
Act. 1. 7. (*It is not for you to know the Times or the Seaſons, which the Father hath put in his own power,*) are applicable to more caſes, then that, which occaſioned them. The *Canaanitiſh* woman muſt
Mar.7.27 put up a Refuſall, and the reproachfull name of Dog (which yet, by the way, was a Paraphraſe commonly enough us'd by the Jews of the Heathen, *and as ſuch was underſtood by this*
The Text refers her extraction to *Syrophœnicia*, the ſame Region with *Canaan*. *Ἑλληνὶς, Gentile not Greek*) The *Iſraelites* (comprizing the Patriarchs their progenitours) were reduced to wait four hundred & thirty years, ere they were introduced into the promis'd Land: and during a great part of that
Gal 3.17. long ſpace of time, languiſh'd and groan'd

groan'd under the heavy Burthens, and other as heavy preſſures, of the as cruelly as unſucceſſefully politick *Ægyptians*. St. *Paul* himſelf pray'd the Lord thrice, for the removall of that rude σκόλοψ τῇ σαρκὶ, *Thorn to the flesh* (whatſoever that may mean.) Nay of the bleſſed Virgin-Mother her ſelfe her divine Son would not be found till the third day, though ſhe ſought him ſorrowing. And *Lazarus*, to whom even during his ſickneſſe he vouchſafed (a Title to which all *Cæſar's* were but Trifles) the ſtyle of Friend, which emboldned the pious *Mary* to paraphraſe him by a, *Hee whom thou loveſt*, was permitted not onely to lye a dying, but to dye; his Reſcue being deferr'd till it was thought Impoſſible; and was ſo indeed, to any leſs power then Omnipotence. Which manifeſts, that as no degree of Diſtreſs is unrelievable by his power; ſo no extreamity of it, is inconſiſtent with his compaſſion, no nor with his friendſhip. He whoſe ſpirit inſpired the Prophets, is in the laſt of them repreſented under the Notion of a Refiner: and 'tis not the Cuſtome of Refiners to ſnatch the belov'd Mettall out of

Ezek. 28. 24. 2 Cor. 12. 7.

Luk 2. 48

Joh. 11. 2. verſ. 3.

Mal. 3. 3.

the fire, as ſoon as it feels the violence of that purifying Element, nay nor as ſoon as it is melted by it, but they let it long indure the brunt of the active flames, actuated by exciting Blaſts, till it have ſtood its due time in the fire, and there obtain'd its full purity and ſplendor. And I hope you will give a converſer with Furnaces (though no pretender to the Philoſopher's Stone) leave to improve a Chymicall Metaphor, and obſerve, that though in afflictions, eſpecially Nationall or Publick Calamities, God oftentimes ſeems to make no diſtinction betwixt the objects of his compaſſion and thoſe of his fury, indiſcriminately involving them in the ſame deſtiny; yet his preſcience and intentions make a vaſt Difference, where his inflictions ſeem not to make any: As, when on the ſame Teſt, and with the ſelf-ſame Fire, we urge (as well) the Gold as the blended Lead or Antimony; but with foreknowing and deſigning ſuch a diſparity in the events, as to conſume the Ignobler Mineralls or blow them off into droſſe or fumes, and make the Gold more pure and full of Luſtre.

It

It is true, *Lindamor*, and (not to be ſuppected of partiality towards a Love, which ſo little needs it, to be thought fit to be præferr'd before all other paſſions) I ſhall acknowledge it, that the happineſſe, reſulting from thoſe many prerogatives, I have endeavour'd to diſcover to you in a Tranſcendent degree of *Seraphick Love*, is moderated by the Effects of that Sublimity, the Eager Deſires, it creates of a more compleat fruition of its perfect and divine Object. Such aſpiring Salleys of the longing Soul, made the languiſhing Spouſe in the *Canticles* cry out, *Stay me with Flaggons, Comfort me with Apples; for I am ſick of Love.* Such made the raviſht *Apoſtle* deſire *to return* (for ſo I ſhould rather tranſlate the word ἀναλῦσαι there, and ſo I find it *elſewhere to ſignifie) *and to be with Chriſt:* and the Inſpir'd Poet thus expreſſes his longings to the bleſſed Object of them, *As the Hart panteth after the water-Brooks, ſo panteth my Soul after thee O God. My Soul thirſteth for God, for the living God: when ſhall I come and appear before God.* But, *Lindamor*, it was fit, that to elevate our thoughts and wiſhes to Heaven, ſome peculiar and

§ 9.

Cant. 11.5

Phil. 1.23.

* Luk. 12. 36.

Pſal. 42. 1, 2.

and elſewhere incommunicable degrees of Joy, ſhould be reſerv'd for us there. And 'tis a good ſign, and ſuch as worldly Objects cannot boaſt, when the Incompleatneſſe of our Seraphick Lover's happineſſe in his fruitions, proceeds not from their want of Satisfactorineſſe, but his want of an Entirer Poſſeſſion of them. And let me tell you, *Lindamor*, that even this uneaſie ſtate of Separation, is ſweetned with as much allay as is conſiſtent with its being a Grief. For, the Divine Evidence and teacher of Gods love, pronouncing a thirſt after perfection to be a Title to it (according to thoſe Scriptures, *Bleſſed are they that hunger and thirſt after Righteouſneſſe: for, they ſhall be ſatisfied.* And, *Let him that is a thirſt come and whoſoever will let him take of the water of Life freely*) and the Joyes of Heaven being ſo vaſt, that they diffuſe their Nature to all the grounded Hopes, men have to enjoy them; each new Aſſuranc is a new Degree of them, and is acceptable to our hope though uneaſie to our deſires. And theſe baitings at compleat felicity ſhould not be more unwelcome for the preſent diſquiet they ſuppoſe, than the Contrary

Mat. 5. 6.

Rev. 22. 17.

trary for the Zeal they argue, and the Felicity, they promiſe: For, this production of the Spirit in our hearts may be juſtly termed, as the Spirit himſelf in Scripture, is, *An earneſt*; which 2 Cor. 5. 5 though by being ſuch, it confeſſes it ſelf not to be the Entire ſumme, yet is not onely a Part of it, but a Pledge: And, *Lindamor*, how Supportable is this thus-qualified Allay of the Joyes of *Seraphick Love*, in compariſon of the Diſquiets and the Torments, that are wont to attend ſenſuall Love? I ſhall not loſe time to enumerate, how many it is ſuppoſed to have ſent to their Graves: becauſe, though I find thoſe Tragicall ſtories rife enough in Romances, yet I find them rarities every where but in thoſe Fabulous compoſures: and though I have had the Curioſity to viſit ſome of thoſe warmer Regions, where the Flames of Love are thought to burne with more violence, yet (bating by Duells and the Pox) I remember not to have obſerv'd Love to have ever been the Death of any man: unleſſe, ſpeaking like Philoſophers, who make Reaſon the Eſſentiall Conſtituent Form of man, we will affirm that Love by dethroning Reaſon,

Reaſon, though it leave the Lover alive, doth kill the Man. But though I am loath to put ſo bad a Complement upon mankind, as to ſay, that Love is wont to deſtroy mens lives; yet I think it would be no Calumnie to ſay, It much diſquiets them. I could ask you, How long many a Lover muſt continue a Servant to purchaſe the honour of being taken notice of to be ſo? And I could recruite that Queſtion with pretty ſtore of others of the like nature: but that I ſuppoſe, your memory will ſave my Pen the labour of repreſenting to you the Torments of Love, which they that feel them, would little leſſe juſtly, then they do frequently ſtyle Martyrdoms, if the Greatneſſe onely, without the Cauſe and Object of Mens ſufferings ſuffic'd to make them Martyrs. And though the Condition of Lovers be in Romances ſo dexterouſly and delightfully deſcrib'd, that not onely Sanguine Readers are tranſported, but even I my ſelf have been ſurpriſed into Inclinations to admire and envie their Felicity; yet when ſome I was concern'd for, have been really concern'd and engaged in ſuch adventures, my Envy quickly turned into

Pity

Pitty. For the repulſes, the regrets, the jealouſies, the fears, the abſences, the deſpairs, and the reſt of the afflicting diſquiets of Lovers: though in handſome Romances, they are ſoon read over by the diverted peruſer; yet they are not ſo ſoon weather'd out, nor ſo eaſily ſupported, by the diſconſolate Lover: whoſe infelicities, though they may be perhaps ſo handſomly deplored, as to delight the Reader; yet, truſt me, *Lindamor*, 'Tis a much happier condition to be free from miſfortunes, than to be able to complain eloquently of them. And as I have with delight beheld a ſtorm, excellently drawn by ſome rare Artiſt's Penſill; but when I was this Spring toſt by the rude winds, that blew me out of *Holland*, I found a reall Storm, a very troubleſome and uneaſie thing. So the condition of a Lover, (whoſe happineſſe depends on the conſtancy, of what, perhaps, you have found as fickle, as either Winds or Seas, a woman's Heart) though drawn by a ſmooth Pen, it is wont ſtrangely to affect and pleaſe us; yet when men are really engaged in it, they find it full of hardſhips and diſquiet. 'Tis a much better

better condition to be look'd on, than embrac'd; and Experience gives men of it much (sadder and) more unwelcome notions, then Description did. Nor phancie, *Lindamor*, that the troublesomenesse of your sufferings in love, proceeded but from their not being acceptable to her, for whom you endured them; for, had your Mistresse crowned them with Myrtle, and prov'd as kind to you as *Hymen* could have made her; yet, I fear, she could have Recompenced you but by Disabusing you, and could not have freed you from the Need of happinesse, but onely from a Mistake of it. For me-thinks, *Lindamor*, most of these transitory Goods that we are so fond of, may not unfitly be resembled to the Sensitive Plant, which you have admired at *Sion*-Garden; for, as, though we gaze on it with attention and wonder, yet when we come to touch it, the coy delusive Plant immediately shrinks in its displayed leaves, and contracts it self into a form and dimensions, disadvantagiously differing from the former; which it again recovers by degrees, when toucht no longer: So these objects, that charm us

at

at a distance, and whilst gaz'd on with the eyes of expectation and desire; when a more immediate possession hath put them into our hands, their former lustre vanishes, and they appear quite differing things from what before they seem'd; though after deprivation or absence hath made us forget their emptinesse, and we be reduced to look upon them again at a distance, they recover in most mens eyes their former beauty, and are as capable as before to inveagle & delude us. I must add, *Lindamor*, that when I compare to the Sensitive Plant most of these transitory things, that are flattered with the title of Goods, I do not out of that number except most Mistresses. For though I am no such enemy to Matrimony, as some (for want of understanding the Raillery, I have sometimes us'd in ordinary discourse) are pleased to think me; and would not refuse you my Advice (though I would not so readily give you my Example) to turn Votary to *Hymen*; yet I have observed so few Happy Matches, and so many Unfortunate ones; and have so rarely seen men love their wives at the rate they did, whilst they were

were than Miſtreſſes, that I wonder not, that Legiſlators thought it neceſſary to make marriages Indiſſoluble, to make them Laſting. And I cannot fitlier compare Marriage than to a Lottery; for in both, he that ventures may ſucceed, and may miſſe; and if he draw a prize, he hath a rich Return of his Venture: But in both Lotteries, there lye a pretty ſtore of Blancks for every Prize. And for your particular, *Lindamor*, the world is much miſtaken in both your humours, if *Hermione's* and yours be not ſo unſuitable, that (to make haſte from ſo nice a ſubject) had ſhe juſtified your expectation of her kindneſſe, you would have poſſeſſed the Perſon without poſſeſſing the Happineſſe you expected: And might have found your ſelf, as ſenſibly diſappointed by her Grant, as you were by her Change.

But I forget, *Lindamor*, that I reſolv'd, not to inſiſt on Parallels, and therefore, inſtead of proſecuting the diſcourſe my Pen has ſlip't into, concerning the advantages of *Seraphick*, compared with ordinary Love; I ſhall venture to incourage you to the former, by ſhowing you, that your paſt addicted-

addictednesse to the later, may prove serviceable to you in it: Yes, *Lindamor*, I shall not scruple to tell you, that your strong Passion for *Hermione*, may not a little facilitate your Devotion, by breaking all the Chains, excepting one, that fastned your Affection to unsatisfying Objects, and restrain'd it from soaring to the sublimest, and by exalting your Passion to a Height fit for *Seraphick* flames. For, Love hath this of Noble, that it makes us devest our selves of selfishnesse; slight fortune, quiet, safety, honour, life, and all our owne Concernments, when their coming into Competition with the Lov'd partie's Interests, may render their sacrifice acceptable to Her: and to think Goods or Ills deserve those names, but as they come to us from, or through Her. You could scarce have learn't a better Lesson, even from a much better Master; for, Love having thus accustomed you, to (what is thought most difficult in that vertue) the Acts of selfe-deniall, you need almost, but Transferre your flames from an Inferiour, and mistaken, to their True & Noblest Object, and you will have exalted and refined your Love into Devotion;

to the latter, of which, a ſublime Elevation of the firſt, is ſuch a diſpoſition, as the having formerly by looſer Aires, and (perchance) wanton Songs, learn't to Improve and to Command ones voice, is to the skill of Singing, thoſe devout Hymnes and heavenly Anthemes, in which the Church-Militant ſeems ambitious to emulate the Triumphant, and Eccho back the ſolemne Praiſes and Hallelujahs of the Cœleſtiall Quire. And, as by Hunting, though (poſſibly) we follow but ſome poore fugitive Hare, or ſome ſuch trifling game, we gain that Vigour, that Sufferance, and Agility, that fit us for the Toyles, and Military hard-ſhips, that are exacted in the purſuit of Glory, and of Empire: ſo though in Love, (Devotion's Prentice-ſhip) the Courted Creature be often inconſiderable enough, to make our Elections fit to be numbered amongſt ſuch, as thoſe that made Love be painted Blind; yet in the Progreſſe and Conduct of our paſſions, we contract ſuch diſ-intereſts and reſign'd Habitudes, as, being preferr'd to ſerve Cœleſtiall Objects, do excellently qualifie us for Devotion. And, in effect, a fervent Love ſeems little elſe, then

then Devotion mis-addreſt, where our owne very expreſſions may ſerve to diſabuſe us; For, when you give your Miſtriſs the ſtyle of Goddeſſe, and talke of nothing to her, but Offering up of hearts, Adoring, Sacrifices, Martyrdomes; does not all this imply, that, though it be ſaid to her, 'tis meant to a Divinity: which is ſo much the true and genuine Object of men's Love, that we cannot exalt that paſſion for any other, without inveſting it with the Notion and Attributes of God? As Children diſcloſe the inbred kindneſſe they have for thoſe Perſons, by calling the Babies, they moſt doat upon, by their dear Mothers, or lov'd Nurſes Names. And as *Aaron*, and the revolting Jewes, by juſtifying to themſelves their Adoration of the Idols they had ſet up, by attributing the Title of God to what they ador'd, did tacitly acknowledge Adoration to be due onely to the Deity: ſo, does a Lover by naming what he Worſhips, a Divinity, tacitly confeſſe the Deity to be the proper Object, of that higheſt and peculiar ſtraine of Worſhip.

Exod. 32. verſ. 4, 5. In the latter of which it is expreſly ſaid, that the Feaſt was proclaimed, ליהוה, *To Jehovah*, the peculiar Name of the true God.

§ 8. And this truth, *Lindamor*, the very fickleneſſe of Lovers concurrs to teſti-

fie: for what men call and think, Inconſtancy, is nothing but a Chaſe of Perfect Beauty, which our Love fruitleſſely follows, and ſeeks in ſeverall Objects, becauſe he finds it not entire in any one; for, Creatures have but ſmall and obſcure fragments of it, which cannot fix nor ſatisfie an Appetite, born for, and (though unknowingly) aſpiring unto God: who is proclaimed the true and proper Object of our Love, as well by mens fickleneſſe to women, as the Angells conſtancy to Him. Juſt as the trembling reſtleſneſſe of the Needle in any but the North point of the Compaſſe, proceeds from, and manifeſts its Inclination to the Pole, its Paſsion for which, both its wavering and its reſt, bear equall witneſſe to. That unſatisfi'dneſſe with tranſitory fruitions, that men deplore as the Unhappineſs of their Nature, is indeed the Priviledge of it; as 'tis the Prærogative of men, not to care for, or be capable of being pleaſ'd with Whiſtles, Hobby-horſes, and ſuch fond Toyes as Children doat upon, and make the ſole objects of their Deſires and Joyes. And by this you may, *Lindamor*, in ſome degree imagine the unimaginable ſuavity, that

that the fixing of ones Love on God, is able to blesse the Soul with, since by so indulgent a Father, and Competent a Judge, as God himself; the decr ce'd uncontentingnesse of all other goods is thought richly repaired by its being but an Aptnesse, to prove a Rise to our Love's setling there.

§ 9. And hitherto, my deares *Lindamor*, I have endeavour'd, to recommend unto you *Seraphick* Love, by mentioning some of its Properties, which seem to relate more to the Love it selfe, then to the divine Object of it. But I feare you'l think, I have too long entertain'd you with Considerations, which besides, that they are not altogether the importantest, that belong to this Discourse; I have been by haste reduc'd to Pen in the unaccurate Order, wherein they offer'd themselves to my thoughts, not the Method wherein I should have presented them to yours.

§ 10. And therefore, *Lindamor*, since the Noblest and supream Motives to the love of God, consist in his own infinite Perfections and Prerogatives; and since the properties of God's Love to us do advantage us much more, (and consequently are likelier to endear

Devotion to us) than thoſe of ours to him: The former not onely moving God to Kindle in us, but to Cheriſh and Foment, and, if our own wilfull extinction interpoſe not, to Crown the latter: for both theſe reaſons, I ſay, *Lindamor*, I doubt not, but you'l think it ſeaſonable for me to proceed, to conſider that higher ſort of Motives to Devotion; and to evince, that the ſeverall things, which are wont moſt to Engage and Heighten our affections, do, in a peculiar and tranſcendant manner, ſhine forth, and conſtellate in God: That, you know, which enamour'd you of *Hermione*, I need not prove to you, to have been your ſuppoſing her full of Lovelineſſe and Excellencies in her ſelf; and your believing, that the Love ſhe vouchſafed you was Great, Free, Conſtant, or Advantagious to you. And that all theſe properties do not onely eminently exiſt, but illuſtriouſly concur in God, and in his Love; I muſt now, *Lindamor*, (with ſtrong deſires of doing it Proſperouſly) attempt to manifeſt.

§ 11. Firſt then, our higheſt love is made God's due by the Excellencie and Prerogative of his Nature. But truſt me, *Lindamor*,

damor, when (necessitated by a Method, exacted by the nature of this discourse) I find my self engaged to say something, by way of celebration of Gods Perfections: I am very sensible, I can but Detract from what I desire to Praise, and must unevitably appeare unable to speak worthily of a Theme, to which even Seraphims themselves cannot do right. And if, as the Scripture assures us, those things neither fell under the Senses nor entred the Thoughts of men, which God has reserv'd for those that love him; how ineffable and incomprehensible must those things be, which he has reserv'd for himself; the infinite Superiority of his Nature above all Created Beings, placing a vast disparity betwixt his greatest communicated Vouchsafements, and his Boundless, and therefore to creatures Incommunicable, Perfections. 1 Cor. 2. 9.

Wonder not therefore, *Lindamor*, that my weak eyes dare not dwell long upon an Object, which they cannot stedfastly gaze on long, without being dazl'd: And do not marvaile, that I scruple not, to use seeming Hyperbolies in the mention of perfections,

which make the highest Hyperbolies but Seeming ones. Both Gods Nature and his Word declaring him to
Neh. 9.5. be *exalted above all blessing and praise*, If it were seasonable, *Lindamor*, to entertain our selves but with those attributes of God, which are Legible or Conspicuous in the Creation, We might there discern the admirable Traces of such immense Power, such unsearchable Wisdome, and such exuberant Goodnesse as may justly ravish us to an amazement at them and admiration of them. And I must needs acknowledge, *Lindamor*, that when with bold Telescopes, I survay the old and newly discovered Starrs and Planets that adorn the upper Region of the World; and when with excellent Microscopes I discern in otherwise invisible Objects the unimitable Subtlety of Nature's Curious Workmanship; And when, in a word, by the help of Anatomicall Knives, and the light of Ch micall Furnaces, I study the Book of Nature, and consult the Glosses of *Aristotle*, *Epicurus*, *Paracelsus*, *Harvey*, *Helmont*, and other learn'd Expositors of that instructive Volumne; I find my self oftentimes reduc'd to exclaim with

with the Pſalmiſt, *How manifold are thy works, O Lord? in wiſdom haſt thou made them all.* Pſ. 104. 24 And when I have been loſing my ſelf in admiration of what I Underſtand but enough to Admire, and not to Comprehend; I am often obliged to interrupt or break off my Enquiries by applying to the works of Gods Creation, the Expreſſion us'd by St. *Paul* of thoſe of his Providence, *O the Depth of the Riches both of the Wiſdome and knowledge of God! how unſearchable are his Judgments, and his wayes untraceable*: Rom. 11. 33. And Exclamations of this Nature may the attentive Conſideration of any other of Gods Attributes deſervedly produce. But having elſewhere treated of this ſubject in a Peculiar Diſcourſe: I ſhall now, *Lindamor*, invite you to conſider with me how much You, and thoſe that are Conſcious to their having Vertue enough in themſelves to make them prize it in others, are in Love with *Cato*, *Scipio*, and thoſe other *Heroe's* that did enoble and almoſt exceed mankind upon the bare knowledge of their vertues; although, from them wee derive no Perſonall advantage (their Death having numerous ages preceded

preceded our Nativity.) Since then we pay so much disinterest-Love to some few faint and ill refin'd Vertues, that ne're did profit us: how much on such a Score, and at that Rate, should we Love him, who so possesses All perfections, that each of his Perfections is Infinite? Were you and I our own Creators, *Lindamor*, and wholly Independent upon God, without either Need or Hope to taste his Bounty; his native Excellencies, and what he has done for others, should surely ravish us and enamour us of Him. Though his Benefits to us did not entitle him to our Love, his Essence (the Source and only Motive of those Benefits) would give him a right to it; and though we ow'd him nought for what We are, we yet should owe him Love for what He is. He is that glorious Sun From whom (as beams) all created-perfections flow, and In whom they all concenter. To omit God's Soveraign Majesty (which places him so high, that but to own for him so familiar and levelling an affection as Love much more to expect to be re-lov'd by him, were not the least sawcie Presumption man could be guilty of, did not his own Commands

make

make it a Duty.) Not to insist on this, I say; Let us a while consider that proper and peculiar attractive of Love, his Lovelinesse; which is such, that, did we but once see it, all Creature-competitions (ev'n we being Judges) would then be as Impossible, as they are now Unjust. In *the fifth Evangelist's* prophetick Vision, the Seraphims themselves, those glorious Ornaments of the Cœlestiall Hierarchie, are represented as covering their faces in Gods presence, either blushing at their Comparative Deformity, or unable to sustain the unqualifi'd Splẽdor of so Divine a Brightnes; whence perhaps it became of old the Jewish fashion (as some frequent Expressions in their Writers intimate) when they went to Pray, to Vaile their heads and faces: (though now I have in their Synagogues seen them only cover their heads, not their faces, with those white Garments they wear, at their publick devotions:) And, *Lindamor*, if *Moses's* face by but a few dayes converse with God, reflected such a light as dazl'd mortall eyes; and if his swift posts, the Angels, when sent on Errants to us here on Earth, even when they may be suppos'd (if Esa. 6. 7.

I may ſo ſpeak) to weare their Travelling Cloaths, and ſtoop as much to our frailty in the Form, as in the Region, they appear to us in, do, in ſpight of that darkning Condeſcenſion, ſo much Tranſcend all Objects here on Earth, that the Scripture often mentions, That even thoſe that aſpir'd to imitate their Vertues, were confounded at their Preſence: And if, in this vailing Habit they appear ſo Glorious, that their thus diſadvantag'd Beauty is made the Complement and Hyperbole of that Quality: what may we, or rather what may we not, conclude of God himſelf, of whom the Scripture ſays,

Pſal. 94. 9. *He that planted the Eare ſhall he not hear? He that formed the Eye ſhall he not ſee?* That is, he that imparts a faculty or an Excellence to the Creature, ſhall not he himſelf much more eminently poſſeſſe it? And in effect, the moſt unblemiſhed Created Beauties are but faint Shadows (or trulier, Foyles) of His. Thoſe drops of Prettineſſe ſcatteringly ſprinkled amongſt the Creatures were deſign'd to defæcate and exalt our Conceptions, not to inveagle or deteine our Paſſions; for, God did ne're intend them to terminate our

Love,

Love, but only by our Eyes to exalt our Faith above them, and by the beauties, our ſight can apprehend, to raiſe us to a Confidence, that there is in their Author more than we can either ſee, or comprehend. Like *Elijahs* fiery Chariots, though they be Pure and Bright and conſiſt of the refulgenteſt materialls, they are meant by God but to carry us up to him. And as the Patriarch's Steward was furniſh'd with ſo ſumptuous an Equipage, to court *Rebecca*, not for himſelfe, but for *Iſaac*, ſo all the Lovelineſſe imparted to the Creature, is lent it, but to give us ſome more enlarg'd conceptions of that vaſt Confluence and Immenſity that exuberates in God. To make the righteſt uſe of Fadeing beauties, you muſt conſider God and them, as you were wont to do your Miſtriſſe's Picture, and its Cryſtall Cover: where though that native Glaſſe were pure and Lovely, and very richly edg'd; yet to gaze on it, was not the Chiefeſt Buſineſſe of your Eye; nor did you in it Terminate your ſight, but greedily look Through and Beyond it, upon th' adored Image, that ſolid vail betray'd. Methinks, *Seraphick* and our common *Lovers* behold exteriour beauties with

2 King. 2. 11.

Gen. 24. 10. 53.

a Difference resembling that, wherewith Children and Astronomers consider *Galileo*'s Optick Glasses, (with one of which *Telescopioes*, that I remember I saw at *Florence*, he merrily boasted that he had; *Trovato la Corte à Gione*) which th'one prizes most, for what they Appear; the other, for what they Discover. For Children contenting themselves to wonder at the Length, and fall in Love with the Workmanship, and Gildings of the Tube, do thus but Gaze Upon them, whereas Astronomers Look Through them; and, scarce taking notice of the unusuall Ornaments, or the shape, imploy them to find out unknown Lights in the Skie, and to descry in Heaven bright Stars, unseen before, and other Cœlestiall Novelties and Beauties.

§ 12. I deny not, *Lindamor*, that God has been pleas'd to adorn some of his Creatures with Hints and Impresses, as well of His Lovelinesse, as his other Excellencies; But they do much more faintly and imperfectly resemble him, than the Counterfeit Sun, we sometimes see in a Cloud, æmulates the True one, by whose Refracted or reflected Beams, some acute moderne Naturalists

Naturaliſts ſuppoſe it to be produc'd. For though, this Derivative Sun ſhine with a not-inconſiderable Luſtre, comparatively to the reſt of the dark Cloud it ennoble's, yet is it not onely as much inferiour to the true Sun in Brightneſſe, as in Height; but it enjoyes alone, a Precarious, Dependent, and almoſt Momentany Being, which often it loſes in a very Short time, and never attains to preſerve a very Long one. And therefore, to neglect that ſupream Reſplendency, that ſhines in God, for thoſe dimm Repreſentations of it, that we ſo doat on in the Creatures, is as præpoſterous and abſurd; as it were for a Perſian to offer his Sacrifice to a Parhelion, (as the Greeks call that Meteor) inſtead of adoring the Sun. And certainly, *Lindamor*, if our dim ſight, like that of the Prophet's Servant, who ſaw the Mountain near *Dothan* cover'd with Horſes and Chariots of Fire, were priviledg'd to diſcern Inviſible Objects; our raviſht Eyes would behold Lovelineſſe enough in God, to make us inceſſantly exclaim, in the Language of the Prophet; *How great is his Goodneſſe, and how great his Beauty?* Agreeably whereunto, we may obſerve,

2 King 6. 27.

Zach. 9. 17

ſerve, That as the Load-ſtone, doth attract moſt powerfully the brighteſt Needles, made of the pureſt Steel, and thoſe that moſt approach it; ſo Angells, who of all Created Beings enjoy the uncloudedſt light & the moſt clear knowledge of their Maker, do love him with a Conſtancy ſo fix't, that in five thouſand and ſome odde Centuries of yeares, (efflux't ſince the Creation) they could never ſee any thing, either in God, or out of Him, Capable to ſeduce them to a Change. Gods Lovelineſs, (which is ſuch, that the eternall Fruition of himſelfe, Create sev'n His fælicity) is like rare Muſick, which though it do delight all its partakers, the knowing'ſt Artiſts ſtill do highlieſt value, and are moſt raviſh't with; The Tranſports it produceth, being proportion'd to the degrees of the Skillfulneſſe of its admirers. The Apoſtate Spirits indeed deſerted their firſt Station, not frighted thence by any blemiſh they deſcry'd in God; but probably fell by a ſawcy affectation of a Parity, and (as Divines tell us) a Sacrilegious aſpiring to Perfections, which they were criminally unable to behold, without wiſhing them their owne. And for their preſent

ſent ſeparation from God, it is their Curſe and Puniſhment: And I ſhall ingenuouſly confeſſe to you, *Lindamor*, that by the advantagious Idea's I entertain'd of Gods Perfections, I have been ſometimes inclin'd to think, that the reaſon, why God tells *Moſes*, *Thou canſt not ſee my face, for there ſhall no man ſee me, and live*, might be, that (as Tranſcendent Objects deſtroy the Senſe) ſo Lovely and Glorious a ſight, (whoſe Continuance ſhall make our Happineſſe in Heaven) would let in Joyes, and would create Deſires, too mighty for frail Mortality to ſuſtain; The raviſh't Soul, being ſhown ſuch Game, as That, would bate ſo eagerly, that ſhe would break thoſe Leaches that tye her to the Bodie, (and thereby, hinder her flight to that wiſh't union) and the glad Heart, (too narrow a Receptacle for ſo much Joy) to make room for ſuch Gueſts, would ſtretch unto a Rupture. Longing or Joy, have ſometimes ſingly reach't Degrees, that have made them Fatall; And why then ſhould their Union in ſuch Extreams, be thought uncapable of producing the like effect? Nor is it perchance more a Priviledge of the next Life, that we Exod. 33. 20.

shall then see God; than, that we shall survive that glorious Sight: which is too dazling an Object for Mortall Eyes, till (to use St. *Paul's* Expression)

1 Cor. 15. 54. *our mortall Part have put on Immortality.* But I must no longer lose my self in a Theme, on which it is so easie to speak Much, and so impossible to say Enough. If I be not very much mistaken, they are so; who presume to give us satisfactory Definitions of Gods Nature, which we may perhaps more safely define, by the Impossibility of its being accurately defined; And I must confesse, I do the least expect the best Description of the Divine Nature from those, that are most forward, to take upon them to explicate it: For our Words being but the Representations of our Notions, and they being necessarily Finite, as our Being; few men are (me-thinks) more likely to be mistaken in the Nature of what's Infinite, (and consequently of Gods Attributes) than those that think Descriptions can comprize it. Nor will an Assiduity and Constancy of our Speculations herein relieve us; For too fix't a Contemplation of Gods Essence, does but the more Confound us. As I remember, St. *Paul* tells

tells the Jewes, that he *could not see for the Glory of that light*, that shone from Heaven about him at his Conversion. Act. 22. 6, 11. And this the famous *Simonides* experimentally found, who being ask't, What God was, took a dayes time to consider of it; after, being call'd upon for his answer, he desir'd two dayes longer to think upon it; and, when they were expir'd, demanded four dayes longer; and so continu'd a great while, each time encreasing his Demands for Respite: till, being prest to give an Account of such a Dilatory way of proceeding, he ingenuously acknowledg'd, that the longer he Consider'd Gods Nature, the less he Comprehended it. And indeed, Experience teacheth us, that they, that gaze stedfastliest on the noon dayes Sunne, can least of all discern what it is, being rather Dazl'd, then Instructed by so confounding an Object; Nor is it onely, *Lindamor*, a task of too great Difficulty for a mere man, perfectly to Explicate that Incomprehensible Nature of God, to which nothing but his own Infinite Understanding can be adequate. But, me-thinks, even to Celebrate Gods perfections, cannot be soberly attempted without a very deep

ſenſe of a mans own Unworthineſſe and Incapacity. For, the ſame Excellencies that furniſh us with Praiſes, do tranſcend them. And the fruitfulneſſe of the Subject may as well deterr, as invite our Pens; ſince, as we are ſure we ſhall not Want Theme, ſo we are certain, we cannot Dignifie it. And for my part, *Lindamor*, though my Subject exacted of me, the Praiſes I have endeavoured to aſcribe to God, yet I ſhould have thought it requiſiite, rather to decline the Laws of Method, than be reduced to derogate from what I would extoll: if the Neceſſity of Detracting from God's Perfections, were not equall to that of Mentioning them; and if that Neceſſity were not as Glorious to God, as greater Praiſes than we are able to aſcribe him, could be. But, *Lindamor*, having thus done right to my Method, though I could not to my Theme, I ſhall onely invite you to imitate with me thoſe Perſians, that adored the Sun, though the light he lent them ſerv'd but to make the ſource of it admired, and not to pry into his abſtruſe Eſſence with it. And though I might ſay much more concerning God's Perfections, I muſt hence-

henceforth think Silence the propereſt Language I can now employ; for 'tis Silence that beſt expreſſes our wonder: and, ſure, wonder is never more ſeaſonable, then when God is the Object; A proſtrate Veneration being the ſafeſt Apprehenſion of Him, that is Incomprehenſible.

Having thus conſidered, *Lindamor*, how fit an Object God is, of our higheſt Love, for what he is in Himſelf; Let us now proceed to derive further proofs of the ſame Truth, from what he is to Us, (that your Gratitude may contend with your Reaſon, which ſhall more heighten your Devotion) and we ſhall find in the Vaſtneſſe, Freeneſſe, Diſ-intereſtneſſe, Conſtancy, and Advantagiouſneſſe of his Love to us, that more than All the Love we can pay him, were but a little Part of that we owe him. § 13.

But for the firſt Attribute, we have aſſigned his Love (the Greatneſſe of it) it being a Generall property, diffuſed through all the reſt, and conſpicuous in them, it requires not to be treated of apart.

We ſhall then proceed to the Free-

neſſe or unmeritedneſſe of God's love; To believe which, ſtrangely vaſt, we need but conſider, that we ſo little could at firſt Deſerve his love, that he lov'd us even before we had a beeing: And our Felicity, in his Decrees, preceded our Exiſtence in this world. God lov'd you numerous ages before you were; and his Goodneſſe is ſo entirely its own Motive, that even your Creation (ſince when alone, you can pretend to merit his love) is the Effect of it. This Benefit alone were ſufficient, to render God the Object of our Love, though We were that of his Averſion. For (as the Perſians ador'd the Sun, even when it ſchorch'd them) we eſteem our ſelves obliged to Love and honour our Parents, in ſpight of their being wicked and unkind; though they be but God's Inſtruments in our Production, and made us what we were born, not Arbitrarily, but in vertue of his Ordination. But God, to confer on us, in the moſt excellent and endearing manner, the bleſſing promiſed to his antient People, when he vouchſafed to aſſure them, that *he would love them freely*, was pleaſed to love us, not onely when we were not

Hoſ 14.4.

at

at all, but when we were his Enemies: *If when we were enemies* (saith St. *Paul*) *we were reconciled to God by the death of his Son*, &c. Our inexistence indeed was a condition, wherein nothing in us was capable of being a Motive of God's Love: but our Enmity proceeded further, and made us Worthy of his Detestation; as if his Love were nothing, unlesse it Vanquish'd Obstacles, as well as Wanted Motives. This gave the Apostle a just cause to say, that *God commendeth his love towards us, in that while we were yet sinners Christ dyed for us*: That is, when we wanted all Motives to invite his Love, unlesse our very Want of them should passe for one. And how did God expresse his Love unto us? Even by the Gift of the Son of his love; *For God so loved the world*, (saies the divine Token of his Love) *that he gave his onely begotten Son.* And how did that Son love it? *He* (saies the Apostle) *being in the form of God, thought it no robbery to be equall with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto*

Rom. 5. 10

Rom. 5. 8.

Joh. 3. 16.

Phil. 2. 6, 7, 8.

death, even the death of the Crosse. That is, That he would love at no lesse Rate than Death; and from the supereminent heighth of Glory, stoopt and abas'd himself to the sufferance of the extreamest of Indignities, and sunk himself to the bottom of Abjectednesse, to exalt our condition to the contrary Extream. *He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed,* saies the Prophet. *For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be made rich,* saies the Apostle. Men having displeased God, and consequently forfeited all right and Naturall Possibility to happinesse; even whilst they compleated the Forlornnesse of their condition, by the Lethargy of not being sensible of it, and were as careless to seek means of recovery, as they had been unable to devise them of themselves: Even then, his restlesse Love would never be at quiet, till it had set his Omnipotence on work, to contrive Expedients, and find out a way to reconcile his Justice and his Mercy, in recon-

Isa. 53. 5.

2 Cor. 8. 9.

reconciling Sinners to Himself. And this mercifull Designe, by the Incarnation of his Son, he prosecuted in a way so Worthy of Himself, & so Advantagious to us, that our just wonder at it may keep us from having any, to find that, as *St. Peter* informs us, the very Angels (prompted questionlesse, by a Religious Curiosity) ardently *desire to look into* those Divine Mysteries. I find it hotly disputed amongst Divines, (not onely betwixt the Socinians, and the Orthodox, but betwixt Orthodox and Orthodox) Whether or no God could, without violating his Justice, have devised any other Course for the Expiation of Sin, than the Passion and Death of Christ. But, without venturing to Determine, whether or no God Could, to Redeem us, have chosen any other way, We may safely think, that he Has chosen the most obliging and most endearing way, displaying in this Divine Manner of rescuing us, the severest Justice, and the highest Mercy; the greatest Hatred of Sin, and the greatest Love to Sinners: Since by those unequald' & unvaluable Sufferings, to which he delivered up for us that Son, who is so near unto him,

1 Pet. 1. 12.

him, that he truly ſaid, *I and the Father are one*, He at once manifeſted both how much he Hated Sin, which he ſo heavily Puniſh'd in the Perſon, he moſt Lov'd, though that Surety but adopted it, to free men from the Inſupportable vengeance of it; and How much he Lov'd Sinners by giving up what he ſo lov'd for a Ranſome of thoſe, that were guilty of what he ſo hated. And therefore our Saviour, though he did ſuch great things to ſatisfie the unbelieving and contumacious Jews of his being their promis'd *Meſſiah*, would not decline death to convince them; And, though he had not ſeldom done ſo much to make himſelf the Object of their Faith, would not be invited from the Croſſe, though the chief Prieſts and Scribes themſelves ſaid, at his Crucifixion, *Let him*
Mat. 23. 7. *him now come down from the Croſſe, and we will believe on him*: And Chriſt, to convince the World of their unableneſſe to emerge and recover out of that deep Abyſſe, wherein the Load of ſin (which
Heb. 12. 1. in Scripture is call'd *a weight*) had precipitated fallen Man, came not into the World untill well nigh 4000. years of ſickneſſe had made the Diſ-

caſe

eaſe Deſperate, and the cure almoſt Hopeleſſe. So inveterate an obſtinacy at once widening the Diſtance betwixt God and Man, and proclaiming the latter's Diſability, to finde by his own wiſdom Expedients of Re-union: Thus Chriſt heal'd and diſpoſſeſſ'd a dumb perſon, who was able to make entreaties but by the Diſability of pronouncing them; and might truly ſay to the ſecure World, *I am found of them that ſought me not*: And when our Saviour Was come into the wretched World, of all the numerous Miracles recorded in the Goſpel, he ſcarce did any for his own private Relief: And to ſhew, that, as he endured his Sorrows for our ſakes, that *by his ſtripes* we might *be healed*; ſo were the Joyes, he taſted in Relation to Us. We read not (which is highly obſervable) in the whole Goſpell that ever he Rejoyc'd but once; and that was, when his return'd Diſciples inform'd him, that they had Victoriouſly *chaſ'd Devills* and *diſeaſes* out of *oppreſſed Mortalls*, and that by his *Authority* men had been *diſpoſſeſs'd* of both the Temptor and Puniſhment of Sin. He converſt among his Contemporaries with Ver-

Mat. 9. 32.

Iſa. 65. 1.

Iſa. 53. 5.

Luk. 10.

tues

tues as well atteſting, what he was, as Prophecies or Miracles could do; and, to teach Man, how much he valu'd Him above thoſe Creatures, that man makes his Idols, he often altered and ſuſpended the Courſe of Nature, for mans Inſtruction, or his Relief, and revers'd the Laws, eſtabliſh'd in the Univerſe, to engage Men to obey thoſe
Mat. 12: 24. of God, By doing miracles ſo numerous and great, that the Jews Unbelief may be almoſt counted one. Yet were thoſe wonders wrought for a Gene-
Mar. 3. 12. ration that aſcrib'd them to the Devil, & Return'd him with ſo unexampled an Ingratitude, that 'tis not the Leaſt of his wonders that he would vouchſafe to work Any of them for ſuch blaſphemous wretches: who were indeed, as ſome of the latter Jews have too truly ſtyl'd themſelves, in relation to their fathers, *Chometz ben ya yin*, Vinegar the Child of Wine, a moſt degenerate Off-ſpring of Holy Progenitours: He ſuffered ſo much for them, that made him do ſo, that he ſuffered the addition of Miſery of being thought to ſuffer Deſervedly, *and he was*
Iſa. 53. 12. *numbred with the Tranſgreſſors.* And though

though he Liv'd as much a Miracle as any he Did, yet did his condition sometimes appear so Despicable and forlorn, that men could not know his Deity, but by his Goodness, which was too Infinite not to be long Incommunicably to God. And though 'twere once a saying of our Saviour's, *Greater Love hath no man than this, that a man lay down his life for his Friends*; Yet is not, what is said of the Love here mention'd, to be understood of Love Indefinitely or generally considered, but onely of the single Acts or Expressions of a mans love to his friends Compar'd betwixt themselves. And so the alleaged passage seems to mean but this, that among the single Acts of kindnesse to a mans friends, there is not any One more highly expressive of a reall and sincere Love, than to part with ones Life for their sakes. This Text therefore would not be indefinitely applyed to the affection of Love it selfe, as if it could not possibly be greater then is requisite to make a man Content or Willing to dye for his friends; for he that sacrifices besides his Life, his Fortune also, his Children & his Reputation, does thereby expres more

Joh. 15. 13

more Love to them than he could do by parting with his Life only for them, And he that is forward to dye for those that Hate him, or, at least, know him not; discloses a more plentifull and exuberant Stock of Love, then he that does the same kindnesse, but for those that Love him. And thus our Saviour would be understood, unlesse we would say, that he Out-practis'd what he Taught: for, he came to lay down His life ev'n for his Enemies, and (like the kind Balsome Tree, whose healing-wounds weep Soveraigne Balm to Cure those that made them) he refus'd not to Dye for those that Kill'd him, and Shed his bloud for some of them that Spilt it. And so little was his injur'd Love to the ungrateful World discouraged or impair'd by the savage Entertainment, he met with in it, that, after he had suffer'd from wretched men, for whose sakes he left Heaven to become capable of suffering such barbarous Indignities, as might have made bare Punishments appear Mercy, and ev'n Cruelty it self seem no more than Justice; when I say, to hope for so much as his Pardon were Presumption; he was pleas'd to Create

ate Confidence of no less than his Love, A vertue. Nor think it, *Lindamor*, impertinent to our present Theme, that I insist so much on what Christ has Done and Suffer'd for us, since he himself informes us; that He and his Father are one. And some of the Texts already mention'd have taught us, that 'twas an effect also of God's love to the World, That *He gave his onely begotten Son to Redeem* it; and, That *God commendeth his Love towards us in that, while we were yet Sinners, Christ dyed for us.* Wherefore I shall without Scruple proceed to observe to you, That so free is Christ's Dilection, that the grand condition of our Felicity is our Belief, that he is dispos'd to make us Happy on Tearms, not onely so Honourable to him, but so Advantagious to us, that, I was about to say, That possibly Faith it self would scarce be exacted, as Requisite to our happinesse, but that the Condition does increase the Benefit, by vouchsafing us bold and early Anticipations of it: For, *Faith* being (as the Apostle tearms it) *the substance of things hoped for, and evidence* (or, conviction) *of things not seen*, wafts our Joys to this side of the Grave,

See also Joh. 14. v. 9, 10, 11.

Joh. 3.16.

Rom. 5.8.

Heb. 11.1

Grave, bows Heaven down to us, till our freed Spirits can soar up to Heavens and does us such a service, as the Jewish Spies did to their Country-
Numb. 13 23, 27. men, by bringing them over, to this side *Jordan* into the Wilderness, some of the pleasant and delicious Fruits of the blest Land of Promise. I said, *Lindamor*, that Faith was the grand Condition required, in God's free Grant of Eternall Life. Not that I would ascribe any thing to a Lazy, Speculative, & Barren Faith, in opposition to that lively and active one, which is called by the Apostle, πίστις δι' ἀγάπης ἐνεργουμένη, *Faith operating by*
Gal. 5. 6. *Love*; since I am informed by *St. James*,
Jam. 2. 26. that the Divorce of Faith and Works is as Destructive to Religion, as that of Soul and Body is to Life: But that I was willing to mind you, that though true Faith (which cries like *Rachel*,
Gen. 30. *Give me children or else I die*) be ever the pregnant Mother of good Works; yet are not those Works the Cause, but the Effects and Signes of God's first Love to us, (however afterwards the Children may Nurse their Parents.) As, though the Needle's pointing at the Poles be, by being an Effect, an

Argument

Argument of its having been Invigorated by the Loadſtone, or received Influence from ſome other Magnetick Body; yet is not that Reſpect unto the North the Cauſe, but the Operation of the Iron's being drawn by the attractive Minerall. *Thou art good, and doſt good,* ſaies the Pſalmiſt to his Maker. Pſal. 119. 68. The Greatneſſe of his Goodneſſe is that which makes it Ours; nor doth He do us good, becauſe that We are good, but becauſe He is liberally ſo; as the Sun ſhines on Dunghills, not out of any Invitation his beams find there, but becauſe it is his Nature, to be diffuſive of his Light; yet with this difference, that whereas the Sun's Bounty, by being rather an Advantage to us than a Favour, deſerves our Joy, and not our Thanks, becauſe his Viſits are made deſignleſly, and without any particular intention of addreſſe, (by ſuch a bare Neceſſity of Nature, as that which makes Springs flow out into Streams, when their Beds are too narrow to contain the renewed water, that doth inceſſantly ſwell the exuberant Sources:) God, on the contrary, for being Neceſſarily kind, is not leſſe Freely or Obligeingly ſo, to you

or me; for, though some kind of Communicativeneſſe be Eſſentiall to his Goodneſs, yet his Extenſion of it without Himſelf, and his Vouchſafeing it to this or that particular Perſon, are purely Arbitrary. To omit his Love to the numberleſſe Elect Angells; the ſtrict Relations betwixt the perſons of the Bleſſed Trinity, ſupplying God with internall Objects, which imploy'd his Kindneſſe before the Creation, and Himſelf being able to allow his Goodneſſe the Extent of Infinity for its Diffuſion. But (having glanc'd at this onely by the By) we may yet further admiringly obſerve, That, whereas men uſually give freelieſt, where they have not given before, and make it both the Motive and the Excuſe of their deſiſtance from Giving any more, That they have Given already: Gods bounty hath a very different Method; for he uſes to give, becauſe he Hath given, and, that he May give. Conſonantly to which, when the revolting *Iſraelites* had broken the Contents, whilſt *Moſes* was bringing them the Tables of the Lavv; and had thereby provok'd the Incenſ'd Giver of it, to thoughts of a ſudden Extirpa-

tion

tion of ſo ingratefull and rebellious a People, we may obſerve, That, whereas God, as unwilling to remember his former Goodneſſe to them, ſpeaking to *Moſes*, calls them, *Thy People which thou broughteſt out of the land of Egypt:* Exod. 32. 7. *Moſes*, on the other ſide, to engage God to the new Mercy of a Pardon, repreſents to God his former Mercy to them, and calls them *God's People*, which *he brought forth out of the land of* verſ. 11. *Egypt, with great power, and a mighty hand.* And ſo conſpicuous in the Eternall Son was this Property of the Mercifull Father, that when ſick *Lazarus's* Siſters implored his Reſcue for their exſpiring Brother, the Motive they imploy, and which Proſpered their addreſſes, was, *Lord, behold*, (not, he Joh. 11. 3. who loveth thee, but) *he whom thou loveſt, is ſick.* And as he takes the firſt Inducements of his Bounty from Himſelf; ſo do his former Favours both invite and give rates to his ſucceeding Bleſſings. And there is reaſon for it: for his pure love being all the Merit, by which Man can pretend to the Effects of his Bounty; it is but juſt, that the degree of his Love ſhould proportion thoſe Favours, which 'tis our onely

Title to; and that God's Liberality ſhould as well afford Meaſures as Motives to it ſelf.

§ 14. Nor is Gods love leſſe Diſ-intereſs'd, than Free. His grand Deſigne upon us, is but to make us Inſtruments and partakers of His Glory, and to bring us to everlaſting Happineſſe, by a Way that does as well elevate and dignifie our Nature; as the Condition, reſerv'd for us, will. His Method of ſaving us, if but comply'd with, does here, as the Apoſtle ſpeaks, *fit us for the Inheritance of the Saints in Light.* We being made (as St. *Peter* ſpeaks) *Partakers of the Divine Nature, having eſcap'd the corruption that is in the world through Luſt*; So that theſe things, wherein the nobleſt of the Philoſophers plac'd their Fælicity, ſerve but to Qualifie and Prepare Chriſtians for that Higher Bleſſedneſſe, that is reſerv'd by God for thoſe that love Him; and cannot, but be heighten'd and endear'd by the Value, which Graces and Vertues had given men on Earth for ſuch a Noble and Rationall kind of Happineſſe, as is apportion'd to them in Heaven. What ends can he have upon us, whoſe Goodneſſe and his Bleſſedneſſe are both Infinite?

Col 1.12.

2 Pet. 1. 4.

He

He was unconceivably Happy (in his own Self-sufficiency) before the Creatures had a Being; and sure that felicity that needed not Themselves to be supream, needs nothing, that they can Do. Nor was it his Indigence, that forc't him to make the World, thereby to make new Acquisitions, but his Goodnesse, that prest him to manifest, and to impart his Glory; and the goods, which he so over-flowingly abounds with. Witness his Suspension of the World's Creation, which certainly had had an earlier Date; were the Deity capable of Want, and the Creatures of Supplying it. St. *Paul* in his Epistle to *Timothy*, styles God, Μακάριος which we translate, *The Blessed God*, but may perhaps more properly be rendred, *The happy God*: and else-where in the same Epistle, he truly cals him, *The Happy*, as well as *Onely Potentate*. *God* (sayes the Apostle) *That made the World and all Things therein, seeing that He is Lord of Heaven and Earth, dwelleth not &c. As though He needed any thing, seeing that He giveth to all, Life and Breath, and all Things.* And, *In Him, we live, and move, and have our being.* And indeed, so coherent in the mind of a mere Man, that

1 Tim. 1. 11.

1 Tim. 6. 15.

Act. 17. 24 25, & 28.

does but Consider and Understand the Import of his owne Notions, is the beliefe of Gods Happineſſe, to that of His Beeing, that I remember the Epicurean, *Lucretius* himſelfe, ev'n in that impious paſſage, where he denies divine Providence; and in a ſeeming, but injurious Complement, would under the pretence of Easing God, Deprive Him of the Government of the World; does yet confeſſe, that the Divine nature muſt neceſſarily enjoy a ſupream and endleſſe Tranquillity, adding, (to bring this to our preſent purpoſe) that 'tis,

---Privata dolore omni, privata periclis;
Ipſa ſuis pollens opibus, nihil indiga noſtrî.

Whereby he acknowledges,

That from all griefs and dangers of them freed,
Rich in it ſelfe, it has of us no need.

Or, if you will have him ſpeak of the gods in the Plurall, like a heathen Poet, that

Far

Far above griefs and danger, those blest Powers,
Rich in their Native Goods, need none of ours.

A much Nobler Poet tells us, That *the Earth is the Lord's, and the fullneſſe thereof, the World, and they that dwel therein*; Agreeably whereunto, that *Great God that formed all things*, (as, in our Tranſlation the Scripture calls him) ſayes in one of the Pſalms, *If I were hungry, I would not tell thee, for the World is mine, and the fullneſſe thereof.* His Ubiquity excludes all wiſhes of Remoove, by making his Eſſence uncapable of Excluſion; For Whither ſhould he deſire to Tranſport himſelfe, that is Every where, and can wiſh himſelfe in no place, where he is not already? His Sufficiency is ſuch, that he can ſee no goods, but what he Gives, or Hath (or rather both beſtowes and poſſeſſes) his Plenty being ſo unexhauſted a ſpring of goods, that his liberality does leſſe impoveriſh God, than the Suns light does him; or imparted knowledg, impairs the Teacher's ſtock. And therefore, though St. *James* do very juſtly call God, *That Father of Lights*, who is the beſtower of every good and

Pſal 24.1

Prov. 26. 10.

Pſ. 50. 12.

Jam. 1. 17.

Jam. 2. 23. every perfect Gift; yet the *Friend of God*, (as the Scripture calls *Abraham*) and that Royall Priest, (whom the Heb. 7. per totum. Writer to the Hebrewes teaches us to have been so illustrious a Type of Him, Heb. 3. 1. whom he calls *The high Priest of our profession*) do both of them in the same Gen. 14. 18, 22. Chapter style him *the Possessour of Heaven and Earth*. No, no, God needs not beg From, or covet, In the Creatures shallow streams, those goods, of which he not onely Hath, but Is the Source. Our greatest Services to our Creator must be to Discharge our selves, not to Advantage him, nor as thinking to adde any thing to a Felicity, which were not Infinite, could it admit Encrease; Our highest Performances, though they be Dues, amount not unto Tributes, but are rather like those pepper Corns of Rent, which Free-holders pay, not with hope or with intent to enrich their Land-lord, but to acknowledge, that they hold all from him. When we admire the Sun, our Seeing of his light doth not Increase it, it makes it not Greater, but only it makes it Ours; and when we turn away or shut our eyes, that glorious Planet suffers no Eclipse, and is not at all darkn'd or impair'd,

nor

nor doth He thereby loſe his light, but We: The Eaſineſs of the application requires, and excuſes its Omiſſion. *If thou ſinneſt* (ſayes *Elihu* in *Job*) *what doeſt thou againſt him? if thou be righteous, what giveſt thou him? or what receiveth he of thine hand? Thy wickedneſſe may hurt a man, as thou art, and thy righteouſneſſe may profit the Son of man.* In effect, the wicked's ſpite againſt God, is but like a mad mans running his head againſt a wall, that leaves the Wall unſhaken, but daſhes his own Brains out. God *inhabits* a Felicity (as well as *Light*) *inacceſſible* to all inferiour attempts: His ſoveraign Tranquillity is ſo ſublimely plac'd, that 'tis above the reach of all Diſquieting Impreſſions; and, like the Stars, that feel not the diſeaſes, their inauſpicious Influence produces, He doth not Reſent the Torments, he Inflicts. Gods juſtice is no leſs Eſſentiall to him, then his Mercy; Witneſſe that, (the numbers of the Saints, and the Reprobates conſider'd) thouſands fall Sacrifices to the ſeverer Attribute, for one that proves Capable of the milder. He ſaid, *he would get himſelfe honour upon* Pharaoh, *and all his Hoſt*; when he deſign'd their ruine in the *Red Sea*: and

Job 35. 6, 7, 8.

Exod. 14. 17, 18.

Moſes

Ex. 15. 1. *Moses* ſaid, *He hath Triumphed gloriouſly* in effecting it. And in *Ezekiel* he ſayes,

Ezek. 28. 22. *Behold I am againſt thee, O Sidon, and I will be glorify'd in the midſt of thee, and they ſhall know that I am the Lord, when I ſhall have executed my judgments in her, and ſhall be ſanctify'd in her.* Thus, when a Flaſh of Gods Indignation (kindled by that *ſtrange fire*, they preſum'd to offer before him) had blaſted the two preſumptuous Sons of *Aaron*, God is ſaid

Levit. 10. 3. *To have been ſanctify'd in them, that come nigh him, and to have been glorify'd before all the people*; ſuch eminent and exemplary Inſtances of Severity, manifeſting him to be ſo Holy in his Laws, and ſo Concern'd for them; That ev'n the Miniſters of his Altars ſhall not violate them with Impunity, but find Him

Heb. 12. 29. (what the Writer to the Hebrewes calls him) *A conſuming fire*; Who will be Glorify'd before all his people, either by the Obedience of thoſe that approach him, or by their Deſtruction: So to evidence, that God can derive Satisfaction as well from the Exerciſe of his provoked Juſtice, as from that of his forward Mercy; The ſacred Orator uſes

Deut. 28. 63. this remarkable *Antanaclaſis*, *And it ſhall come to paſſe, that as the Lord rejoyced over*

you

you to do you good, and multiply you; so will the Lord rejoyce over you to destroy you, and bring you to nought. Thus, though it be truly said of God by the Prophet *Jeremiah*, that *he doth not afflict willingly,* Lam. 3. 33 *nor grieve the children of men*: And therefore the determined Consumption of the whole Land, which our Bibles English, *God's work*, *his strange* Isa. 28. 21. *work*; other Translators render, *Opus alienum suum*: Yet when the Sins of incorrigible offenders are grown to that provoking Heighth, that his Mercy intercedes no more, to avert or suspend the inflictions of his Justice; then how much he can satisfie himself in destroying those, that would not be preserved, may be guess'd at by that formidable Expression in *Ezekiel*; where having foretold what havock the Sword, the Famine, and the Pestilence should make, amongst the intractable and dispersed Israelites, he adds, (as a kind of Ἐπιμύθιον) *Thus shall mine anger be ac-* Ezek. 13. *complished, and I will cause my fury to rest* 5. *upon them, and I will be comforted.* The Houlings of the Damned as well sound forth his praises, as do the Hallelujahs of the Saints; they both do sing to him an everlasting Canticle of praise; one-

ly

ly in this great Consort of his whol
Intelligent Creation, the designles
conspiring Voices are as Differing, a
the Conditions of the respective Sin
gers. Hell's darkness doth as well con
tribute to God's Glory, as Heaven'
Eternall Splendour: As Shadows, ju
diciously plac'd, do no lesse praise th
Painter, than do the livelier an
brighter Colours. And as when th
Earth doth send black, noisome, an
fulphureous Exhalations up towar
the Sky; alas, they reach not Heaven
nor discompose the Spheres; but al
the Storms and Thunders they pro
duce, fall on that Globe they cam
from, and there do all their mischief
So, the wicked may Wrong God in
deed, yet do they really Harm but
themselves, by all their greatest sins,
which trouble him chiefly, but be
cause they necessitate Him to punish
them: for the transgressions, that do
most Provoke God, do him not the
least harm. An impious person may
(as *Elihu* lately inform'd us) hurt a
man, as himself is; not that supreamly
blessed Deity: the Result of whose In
finite Perfections is a resembling Hap
pinesse, which is as inseparable from
Him,

Him, as his Essence. Our offences may derogate from his Accessionall Glory, not from his Essentiall Fælicity; or rather the most desperate Sinners, by their greatest Crimes, can but Change the Attribute they should bring honour to, and but oppose the glorifying of his Goodnesse, to occasion the glorifying of his Justice; Since he will be infallibly glorify'd, soon or late, either by mens actions, or their sufferings; by their Practice of Duties, or Punishment for Sinne. Thus you see, how little God is beholden to you for your declining Hell: Nor will the score be very much increas'd by your addresses and attempts for Heaven. *Can a man,* (sayes *Eliphaz*) *be profitable unto God, as he that is wise may be profitable unto himselfe? Is it any pleasure to the Almighty that thou art righteous? or, is it gain unto him that thou makest thy wayes perfect?* Job 22. 2, 3. Congruously to which sense the Psalmist sayes, *My Goodnesse extendeth not to Thee*; The fire that we kindle Ps. 16. 2. on God's altars, heats and enlightens Us, but warms not Heaven at so distant a remove, nor is wanted in the Sun's residence. We have all the Redolence of the Perfumes and Incense, we burn upon

upon his Altars; the Smoak doth Vaniſh ere it can reach the Sky, and whilſt tis undiſperſt, but cloud's, and but Obſcures it: Alas, our Beſt Performances are as uſeleſſe Services to God, as the Heir's bringing Wax to his departing Father is to him; which addes not any thing to the rich mans ſtore, and is by him deſir'd and accepted, onely to Seal away a Fortune to his Sonne. Though therefore it be true, that God is Pleas'd with our performances, yet is that Welcome he vouchſafes to give them, ſo far from enabling us by them, to Requite his Love, that it encreaſes the Unrequitedneſſe of it; Since he is delighted with them, as they afford him juſt Riſes to reward them. How far from Mercenary is then Gods Bounty? ſince he accepts our Acknowledgments of his former bleſſings, (chiefly), to make them Opportunities of conferring freſh ones; as good old *Iſaac* deſir'd his Sons veniſon, that from the relliſhing of that ſavory meat, he might take an opportunity to bleſſe him.

§ 15. And, to diſcover how diſintereſs'd God's Favours are, let us further conſider, how little they are requitable: for we can give Him nothing, but his owne,

owne, (nor, Heaven knows, all that neither); and both the Will and Power to ſerve Him are his, upon ſo juſt and many Scores, that we are unable to Retribute, unleſſe we do Reſtore; and all the Duties we can pay our Maker, are leſſe properly Requitals than Reſtitutions. When *David* and his Officers had offer'd towards the Structure of that Magnificent Temple, which they deem'd Ambitious to make a Manſion inferiour to Heaven onely; the King himſelf gave three thouſand Talents of Gold, and ſeven of refin'd Silver: and the Heads of the People, five Thouſand Talents, (beſides Ten Thouſand Drachms of Gold) ten Thouſand Talents of Silver, eighteen thouſand of Braſſe, and a hundred thouſand of Iron, (a Treaſure, of which, I ſcarce remember to have read the like in any Hiſtory); beſides a number of all manner of pretious Stones, capable of impoveriſhing the very *Indies*: They perfum'd this noble and unequal'd Offering with a ſolemn Confeſſion, which perhaps, in God's eſteem, was much more pretious than It: *Thine, O Lord*, (ſaies the Royall Prophet in the name of all) *is the greatneſſe, and the power,* 1 Chro 29, 11, 13, 14, 16 *and*

and the glory, and the victory, and the majesty; for all that is in heaven and in earth is thine. Thine is the Kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and thou reigneſt over all. And in thine hand is power and might, and in thine hand it is to make great, and to give ſtrength unto all. Now therefore, our God, we thank thee, and praiſe thy glorious Name. But who am I? and what is my people, that we ſhould be able to offer ſo willingly after this ſort? For all things come of thee, and of thine own have we given thee. For we are ſtrangers before thee, and ſojourners, as were all our fathers. Our daies on earth are as a ſhadow, and there is none abiding. O Lord our God, all this ſtore, that we have prepared to build thee an houſe, for thy holy name, commeth of thine hand, and is all thine own. Who (ſaies the Apoſtle, in a Queſtion that imports its own Negative) *hath firſt given to him, and it ſhall be recompenced to him again? For of him, and through him, and to him, are all things:* Nay, even our Love it ſelf, (that poor-man's Surety and Exchequer, that doth pay all his Debts, by ſupplying him with the Prerogative to Coyne his Deſires and Wiſhes of an Arbi-

Rom. 11. 35, 36.

Arbitrary value) is here unable to discharge our Debts: our Love is too much the Effect, to be capable of being the Recompence of God's. And surely, the Divine Amoriſt had cauſe to ſay, that *herein is love, not that we loved God, but that he loved us.* And, as the ſame Apoſtle elſewhere ſpeaks, *we love him, becauſe he firſt loved us.* If, in effect, we look upon the unworthy Conteſt, betwixt God's Mercies, and moſt men's Ingratitude, and but reflect upon the ſmall Return of Love, that the greateſt Disburſments of His, do uſually bring home; we cannot but acknowledge, (as *David*, in the lately mentioned Scripture, did) that our loving God for his Favours, is one of the greateſt Favours that we love him for; ſo Unrequitable is God's love and ſo Inſolvent are we, that that love vaſtly improves the Benefit, by which alone we might have pretended to ſome ability of Retribution; And ſo unlimited is this Impotence of ours to recompence or repay God's Dilection, that it extends to, and fetters our very Wiſhes. For God enjoys an Affluence of Felicity, ſo perfect and entire, that even our Wiſhes

1 Joh. 4. 10.

1 Joh. 4. 19.

can aime at nothing for him Worthy of him, unlesse instructed by what he already actually Possesses. And the Sense of this same very Impotence, to some of the greatest Proficients in *Seraphick Love*, appears not the least uneasie Property of it. It grieves us sensibly, to see our selves reduc'd to be ohely Passive, and Receivers in this Commerce. We would fain contribute Something, and cannot alwaies refrain from devoting our Wishes to encrease His Happinesse, to whom we owe all Ours. And some Holy Persons (particularly St. *Austin*) have by the Exuberance of their Gratitude and Devotion, been transported to make Wishes, and use Expressions, wherein their Affections had a greater share than their Reason, and which argued them much better to apprehend, How much God deserv'd of them, than How little he needed them. But upon second thoughts, we shall find, that the cause of our Grief ought to turn it into our Joy; since the Desires we would frame, aiming at God's being infinitely happy, are all Fulfilled before they are Conceived, and that in the most Advantagious and Noblest way: For could

could God's happineſſe admit Acceſſion by our accompliſht Wiſhes, there were then a poſſibility of his Wanting ſomething to render it Compleat. And ſure, 'Tis a more Supream felicity, to be by Nature tranſcendently above All encreaſe of Bleſſedneſſe, than to receive the Greateſt that men can wiſh.

To proceed now to the Conſtancy of Gods Love: we cannot entertaine of God any Apprehenſions, not altogether unworthy of Him and criminally Injurious to him, without believing, That to think that he can be Inconſtant, is as great a Crime as 'twere a Miſery to find him ſo; his Love is like his Eſſence, immutably Eternall, reaching from Everlaſting to Everlaſting; it preceded the Nativity of Time, and will ſurvive its utmoſt Period and obſequies. *Having loved his own which were in the World, he loved them unto the end*, ſayes the Evangeliſt: and when St. *James* had told us, That *every good gift and every perfect gift is from above, and commeth down from the Father of Lights*, he adds (to compleat our Conſolation) *with whom is no variableneſſe neither ſhadow of turning. Of his own Will begat he us of the word of* § 16. Joh. 13. 1. Jam. 1. 17.

L. of C.

Truth; and, in effect, since God takes the Motives of his Love to us from Himself, not from Us, the unchangableneſſe of his Nature ſeems ſtrongly to inferre that of his Charity and our Happineſſe in it. For, *I am the Lord,*
Mal. 3. 6. *I change not; therefore ye ſons of Jacob are not conſumed*, ſayes God by the laſt of his prophets. And in *Jeremiah* he tells his people, *I have lov'd thee with an everlaſting Love*: And what God once ſaid to the generous *Joſuah,*
Joſh. 1. 5. *I will never leave thee nor forſake thee,*
Heb 13. 5 is by the Writer to the *Hebrews* applyed to believers in generall: for *the*
Rom. 11. 29. *gifts and calling of God* (ſayes the ſame Author elſewhere) *are without repentance.* Nor do thoſe Croſſes that ſeem due to his Anger, deſtroy the Immutability of his Love, ſince ev'n that Anger is an Effect of it, proceeding from a Fatherly Impatience of ſeeing a Spot unwip'd off in the Face, he loves too well to ſuffer a blemiſh in it; and from a Deſire to ſee his Child an Object fit for a larger Meaſure of his Kindneſſe; as when we beat the duſt out of a Suite we fancie, we ſtrike not out of Anger, but onely to remove that which doth ſully it, and hinder us to take

take that delight in it, which our fondneſſe would be pleaſ'd with a juſt Cauſe to find. *As many as I love, I rebuke and chaſten,* (ſayes our Saviour) Rev. 3. 19.
And, *I know, O Lord* (ſayes the Pſalmiſt) *that thy Judgments are right, and that thou in faithfulneſſe hath afflicted me.* Pſal. 119. 75.
The Furnace of Affliction being meant but to Refine us from our earthly droſſineſſe, and Soften us for the Impreſſion of Gods own Stamp and Image. The great and mercifull Architect of his Church (whom not onely the Philoſophers have ſtyl'd, but the Scripture it ſelf calls, τεχνίτης an artiſt or Artificer) imploys not on us the Hammer, and the Chizzell, with an intent to Wound or Mangle us, but onely to Square and faſhion our hard and ſtubborn Hearts into ſuch living Stones, as may both Grace and Strengthen his heavenly Structure. Nor is God only thus Conſtant to his Love, but to his Lovelineſſe. Our female Beauties are uſually as fickle in their Faces as their Minds, and more certainly in the former: becauſe, though Caſualties ſhould ſpare them, Age brings in a neceſſity of a Change, nay, a Decay, leaving our doters upon Red and White, inceſſantly Heb. 11. 10. 1 Pet. 2. 5.

perplext, by the incertainty both of the Continuance of their Mistrisse's Kindnesse, and of the lasting of her Beauty (both which are necessary to the *Amorist's* Joys and quiet): for, sometimes, when the Mistresse's humour doth not change so much, as to prove guilty of the fault of Inconstancy, her face alters enough to make her Lovers wish Inconstancy no fault; Or, that she had committed it, that her Fickleness might afford them the Excuse of Imitation or Revenge: But in Devotion, we are equally secure from both these Dangers. Since God nor doth desist from blessing us with his Love, nor ceases ever from deserving the Heighth of ours: Nor is he onely constant in making us the Objects of His Love, but also in bending and inclining us to make him the Object of Ours: so that he not only persists in continuing to us both the Offer and the Value of his Love, but perseveres to give us a receptive Disposition to Welcome it to us, and reflect it up to Him. The want of this last mercy lost *Adam* Paradise and Satan, Heaven; there being to the Objects, that must Secure our love, such a Nature requisite in reference to our affections

Affections; as Philosophers are pleas'd to ascribe to the world's Center in relation to Heavy bodyes, which, they teach us, that Magnetick poynt has the double Faculty not only to Draw thither, but to Keep there: for so Untoward and Crossegrain'd are we, in poynt of our own Good, and so unfit to procure, and ready to desert, our own Felicity; that neither its Excellencie is a sufficient Motive to carry our addresses to it, nor its possession a competent Tye, to intercept in us all designs of Revolts and Divorces: but we must be used as peevish Children are, who (on the one side) when their mouths are out of taste, and they refuse to take what is necessary for them, must have it not only Offer'd them, but Forc'd upon them, and be (as it were) Made to receive it; and who (on the other side) must be restrain'd from gadding, when the Beauty of the Mansions, they live in, cannot invite their stay, but they would gladly leave the proudest Pallaces, Architecture can boast, to Runne into the Street and Dabble in the Kennel: All these three properties of Divine Constancy are not ill shadow'd in the operations of

the Load-ſtone, a Minerall, in which I have made too many Experiments, not to be by you allow'd to make ſome Compariſons to it. For, firſt, it never forſakes its Inclinations for the Steel: next, being united to it, it retains ſo conſtantly its Attractive qualities, that it gives not the Needle any Motive of deſerting it: and thirdly, it doth never rightly touch the amorous Steel, without leaving an Impreſſion, which ever after diſpoſes it to a Converſion to that Magnetick Poſture, which beſt fits it to receive freſh Influences. To which, let me add this other reſemblance, betwixt God's work on Us, and the Load-ſtone's on the Iron; that the Kind Stone attracts a Needle to it, not to Advantage it ſelf by that Union, but to Impart its Virtue to what it draws. Beſides, Abſence and Rivalls, thoſe frequent Ruiners of other Lovers happineſſe, can threaten nothing of formidable to yours: For Abſence (which ſo divorces us from that which animates us, that Lovers do not ſo improperly ſtyle it Death; if Death be but the Separation of Soul and Body) by God's Ubiquity we are ſecured from; He is ever preſent

sent With us; or rather In us. You that not long since so highly valu'd the Opportunities of conversing with your Mistriss for some few Moments, shall here find your Priviledges improv'd to a Permission (nay, an Invitation) of entertaining the Object of your Love at all times; no hour renders your visits Unseasonable, nor no length Tedious: he is rather welcomest to God, that comes to him Oftenest and stays with him Longest. What favours were vouchsaf'd to that antient Propheteſſe (who was likewise one of the first Evangelists) who for many years *departed not from the Temple; but served God with Fastings and Prayers, Night and Day*, the beginning of St. *Luke's* Gospell may inform you. The *midnight-Hymns* of *Paul* and *Silas* did not only not disturb or Offend him they praiſ'd, but procur'd the visit of an Angell to bring them miraculous and unexpected Liberty, as a proofe of the Acceptableneſſe of their not-Canonicall Devotions, When *Enoch had walked with God* as many years as the year has dayes, God was so farre from being Importun'd or Tir'd by that lasting assiduity, that vouchsafing him an unexampled

Luk 2.37. &c.

Act. 16.25 26, &c.

Gen 5.22, 23, 24.

exampled Exemption from death, he was pleas'd by a new and nearer Cut to Heaven, to admit him to a yet Closer, more Immediate, and more Undistracted Communion with himself. And when *Moses* had spent no lesse than
Exod. 34. 30. *forty dayes and forty nights* in conversing (if I may use so Familiar a term) with God in the Mount, he brought down thence instead of a Pennance for his Importunity, so signall and radiant a Testimony of Gods peculiar Favour, that his dazl'd Country-men were as much Disabled, as Invited to gaze on an Object of so much wonder. And then, How proud doe we see many Lovers of their Sufferings; when she but Knows of them, for whom they are endured? But in *Seraphick Love*, there is not the least good Wish or privatest Suffering; nay, not a whispering Sigh, or closer Thought, that silently Groans or Aspires in the Amorous Soul, but He both sees and heares, that
Ps. 56. 8. Puts his Servant's *teares into his Bottle*, sweetning and recompencing the greatest Misfortunes that his Love occasions, with such Support and Joyes, as hinder us to feel them; and make them deserve a contrary name. Each amo-

amorous Soul may say to God with *David*: *Thou knowest my down-sitting, and my up-rising, thou understandest my thoughts afar off, thou compassest my path, and my lying down, and art acquainted with all my wayes.* And Christ also himself has so attentive an Eye upon the Amorous Soul, that he is held forth, in the Apocalypse, as telling the Ruler of the Church of *Smyrna*, *I know thy works, and tribulation, and poverty*; And *saying to the Angell of the* Church of *Pergamus*, *I know thy works and where thou dwellest, even where Satans seat is, and thou holdest fast my name, and hast not denied my Faith even in those dayes, wherein Antipas was my Faithfull Martyr who was slain among you, where Satan dwelleth.* So that no endearing Circumstance of our Love, scapes unobserv'd by Him, who has done and suffered so much to engage us to it. God remembers not our Endeavours to serve Him, the lesse, for Our having forgotten them. *When saw we thee any way distressed, and relieved thee?* will be the Question of those, to whom Heaven it self will be at the last Day awarded, as having ministred to their Redeemer. Those, that in Degenerate times, such as ours, *Lindamor*, did

Psl. 139. 2, 3.

Revel. 2. 8, 9.

Revel. 2. 12, 13.

Matth. 25. 37, &c.

did, like *Lot* in *Sodom*, mourn for their Sins, that mourned not for their own, and condol'd among themselves, the Spreading Wickedneſſe of the times they liv'd in, though probably the dangers, threatned them by the very Sinfulneſſe they deplor'd, made them affect ſuch Privacyes in their Conferences, as freed them from the Thoughts of being over-heard; yet the Scripture informs us, (and 'tis a Comfortable, as well as Memorable Paſſage) that

Mal 3.16, 17. *the Lord hearkened, and heard it, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name. Then ſhall he return, and diſcern between the righteous and the wicked, between him that ſerveth God, and him that ſerveth him not. I know,* ſays Chriſt (not only to the Angell of *Smyrna*, but to each true ſufferer for Him) *thy works, and tribulation, and*

Rev. 2. 9, 10. *poverty: Fear none of theſe things, that thou ſhalt ſuffer: Be thou faithfull unto death, and I will give thee a Crown of Life.* God is often pleas'd to accept thoſe good thoughts and Intentions of his Servants, which never arrive at actuall Performances, Though *David* built not the Temple he deſign'd, yet his

Son,

Son, that did it, informs us, that God said unto him, *Forasmuch as it was in thine heart to build an house for my Name, Thou didst well in that it was in thine heart*, &c. And 'tis the Epithet our Saviour gives God; *Your Father which seeth in secret*, &c. Nor need we fear, our Rivalls should supplant us, since we can have none in Devotion, whose Prayer and Endeavour it is not, that God would love us more. For his Love to you being (as the chiefest Merit) the strongest Motive and Title unto theirs, they cannot but Wish him well whom God doth Love so; and cannot Wish him better, then by imploring for him, fresh Additions both of that Love of God, and gratefull Dispositions to return it. Our Saviours assures us, that *there is Joy in the Presence of the Angels of God over one Sinner, that repenteth.* And the sole Hymne (except a visionary one) I find recorded of the Cœlestiall Quire, was sung for a Blessing to mankind, wherein (for ought I know) their Love and Sympathy alone concern'd them: *For unto us* (men) *the Child is born, and unto us the Son is given. Who took not upon him the nature of Angells, but the seed of Abraham.* So noble

2 Chron. 6. 8.

Mat. 6. 6.

Luk. 15. 7, 10.

Luk. 2. 13, 14.

Isa. 9. 6.

Heb. 2. 16

Noble and so dis-interess'd, doth Divi
Love make ours, that there is nothin
besides the Object of that Love, th
we love more, then our Concurrents i
it; perhaps out of a Gratitude to the
assisting us, to pay a Debt (of Love an
Praise) for which (alas!) we find ou
single selves but too Insolvent.

§ 17. Perhaps I need not mind you, *Lin
damor*, that divers Passages of the fore
going Discourse, suppose the truth
Their Doctrine, who ascribe to God,
relation to every man, an Eternall un
changeable and Inconditionate Decre
of Election, or Reprobation; Yet con
cerning the Controversies betwixt th
Calvinists and the *Remonstrants*, abou
Prædestination and the cohærent Do
ctrines, it were Improper to give yo
here my sense: The Godly of both Par
ties are perhaps otherwise look't on b
God, then by one another, as conten
ding, which of Gods Attributes shoul
be most Respected, the one seeming
Affirm irrespective Decrees, to magnif
his Goodnesse; and the other to Den
them but to Secure the credit of hi
Justice. And ev'n in Honouring the sam
attribute his Goodnesse, these Adver
saries seem Rivalls, the one party sup

posin

posing it most Celebrated by believing it so Irresistible, that to whom soever 'tis intended, he Cannot but be happy; and the other thinking it most Extoll'd by being believ'd so Universal, that it will make Every man happy, if he pleases: the one party electing to honour Free-grace, by assigning it (as to men) an unlimitedly-vast Extent; as the other does, by ascribing it an infallibly-victorious Degree. But though my haste, and the nature of my Theme make me decline the Controversies about Prædestination; yet since the Doctrine, that maintaines it, is not onely by almost all the rest of Mankind, but by the rest of the Protestant Churches themselves, the *Lutherans*, and divers learned Divines of the Church of England, not onely Rejected, but Detested as little less, than Blasphemous, (as indeed they, that judg it an Error, cannot but be tempted to think it a Dangerous one, and of very pernicious Consequence, so far forth, as its Sequels are permitted to have Influence on mens Practice) I think it not amisse to advertise you, that the Doctrin of Prædestination is not Necessary to Justifie the Freeness and the Greatness of Gods Love. For, so conspicuous

cuous and Refulgent a Truth is that o
God's being the Author of mans Feli
city, that the diſpute betwixt the *Cal*
viniſts and *Arminians*, is not ſo muc
concerning the Thing, as concerning th
Manner of its being proffer'd; the for
mer affirming Grace to be Irreſiſtibl
preſented; the latter, though they den
it to be Irrejectable; yet granting, no
only that it is altogether Free and Un
deſerv'd, but alſo, that the proffer i
made both with a Power enablin
thoſe, to whom 'tis tender'd, to accep
it, and with ſuch engaging Invitations
that man at his firſt Converſion need
contribute nothing to his Fælicity, bu
the not-wilfully Refuſing it, and may
more properly be ſaid to owe it unto
God, then the Begger to owe his Alms
to his Reliever, though he open his hand
to receive it, which he might have de-
clin'd to do, if he would have wilfully
courted his owne Prejudice; Chriſt
paid *a ranſome to redeem us*, 'tis true,
and he is therefore call'd, *The Lord that*
2 Pet. 2. 1. *bought us*: but it was God's free Good-
neſſe, both to provide us That Chriſt,
and to accept of That Ranſome, neither
of which he was Oblig'd to do; and
therefore, the Scripture aſcribes it not

to

to the Justice, but to the love of God to the world, that *He sent His only begotten Son to redeem* it: and St. *Paul* in the same Text tells us both, that *we are Justify'd*, δωρεὰν τῇ αὐτοῦ χάριτι, *freely by his Grace*, and yet that it is, διὰ τῆς ἀπολυτρώσεως, *through the Redemption*, (purchas'd for a Ransome; the Original word english'd Redemption, relating to the Price, pay'd for the Redeeming of Captives) *that is in Jesus Christ*. 'Tis confest on all hands, that Merit must be disclaim'd, and those that seem to expect some thing from God as a Due, acknowledge, that if his Promise did not, their Actions could not, make it so; and that 'tis to his Mercy, they owe the right they have to confide in his Justice. St. *Paul*, who, having *fought the good fight, finisht his Course, and kept the Faith*, expected *a Crown of Righteousnesse from the Lord*, under the Notion of the Righteous *Judge*; yet tells us that *by grace we are sav'd, through faith, and that not of our selves, it is the Gift of God*. Whose Promises, now they are made us, allow us indeed to expect Heaven from his Justice; but *the making us those great and precious promises*, (as St. *Peter* justly styles them) must be acknow-

John 3. 16.

Rom. 3: 24.

2 Tim. 4. v. 7, 8.

Ephes. 2. 8

2 Pet. 1. 4.

ledg'd the pure Effect of *his free and undeserved Goodnesse*; which to believe Infinite, we need but consider the Disproportion betwixt such a Recompence, as Eternall Glory and the least Imperfect Performances of ours: which, though they Needed not Pardon, could not at least Challenge any Reward, from Him, who, as our Creatour, has such a Right to exact of us what services he pleases, without proposing us any Recompence, that our exactest obedience to all his Commands, would
Luk. 17. 10. yet leave us to confesse our selves *unprofitable Servants*, who *have done, but what it was our Duty to do*, and what if we had not done, we had given God, who had the Power, the Right and provocation to punish us. And indeed, so conscious are men Generally, (if not Naturally) to their being beholding to God for their Felicity, that even those, that mistake or oppose his way of doing them good, will yet be sure to find out some Notion or other, under which they may conceive themselves God's Debtours for his Blessings. That the more sober sort of Romish Catholicks themselves, ascribe not so much to Merit, (properly so call'd) nor so little to God's

Gods Grace, as the more Quarrelsome Writers of their Party, have given the more eager Disputants of ours, occasion to reproach them; were perhaps no difficult task to manifest, if my haste would give me leave. That the *Arminians* own the Freenesse and Unmeritednesse of Gods grace, The Remonstrants *Confession, and Apology, are very carefull to satisfie the World. And ev'n the *Socinians*, (how prosperously, I determine not) are not a little, nor un-industriously sollicitous to free their Erroneous Doctrine of Justification, from the objected guilt of its tendency to draw the Imbracers of it to *Sacrifice to their own Nets*, and thank themselves for their Fælicity; Which brings into my mind a passage, that I lately read in one of the chief modern Up-holders of that Sect, *Schlichtingius*, Who is wont, in my opinion, where his Subject will beare it, to discourse as Fairly and as Rationally as almost any Writer, that I have met with of his Perswasion; and who labours to reconcile *Socinus* his Doctrine with the Freenesse of Gods Grace, by Considerations, which, not to injure him, I shall present you with in his

* *especially* Chap. 17. Num. 5. 6

owne words. —— *Ad retundendam verò* (sayes he, disputing against the Learned *Meisnerus*) *arrogantiam justificatorum, & ne dicant se meruisse Gratiam, non est necesse, servum in homine arbitrium inducere; non debet virtus tolli ut tollatur arrogantia. Sufficit, 1. Quòd nec velle nec perficere possint, nisi Deus & voluntatem*
pag. 97. *excitet & vires augeat 2. Quòd ea, quæ divinis adjuti viribus faciunt, nullo modo dignitate & pretio divinæ gratiæ respondeant, sed infinito intervallo ab eâ absint.* Nay, though the modern and degenerate Jewes be, upon the Score of being the great Patrons of mans Free-will, not causlesly esteem'd the great Oppugners of Gods Free grace; yet both from their famous Rabbi, and my learned Acquaintance *Menassah Ben Israel*, and from divers others of their most eminent Writers, has the truth sometimes extorted Confessions, which though made upon Erroneous grounds, were not very far short of Orthodox. To which purpose I remember, that a Jewish professour of Hebrew, (who assisted me in my studies of that mysterious tongue) being, as the rest of his Nation, an eager and peremptory Champion of Free-will, conceiv'd that even

even that Liberty, which to us ſeems leaſt to Indebt men to their Creatour, did tranſcendently oblige him unto God. For, one day that we were privately and freely diſcourſing together of matters of Religion, he told me, he thought Men ow'd more to Gods Goodneſſe, then the very Angells do. For, ſaid he, whereas God, without any good work of theirs, but purely out of his Goodneſſe, conferr'd on them that bleſt Condition, they enjoy; by giving Man a free Will, by the good Uſe of which he may Glorifie his Maker, when by Abuſing it, 'tis in his power to Diſhonour him, he allows man that higheſt Satisfaction, a nd Priviledge of Cooperating to his owne Felicity.

§ 18. And now, *Lindamor*, we are arrived at the laſt Property, which qualify's God the fitteſt Object for our Love, which is, the *Advantagiouſnes* of His to us both in the Preſent & the Future Life. And firſt ev'n in this World we owe God no leſſe then All the goods we poſſeſſe, we owe him both What we have and That we are: for we may truly ſay of God with the Pſalmiſt, *It is he, that hath made us, and not we our ſelves.* And we were not onely in his hands, ſo like Pſal. 100. v. 3.

Isa. 64. 8. *clay in the Potter's*, that he might have made us any thing; but we were so purely that Negative, from whence we were extracted, that He, (if he had pleas'd) for ever might have left us to our first Nothing. His Love is the Originall and Fountain-blessing; all the rest are but as Pipes (and Instruments) to convay it, and serve but to hand it to us. Your Wit wins you applause, Your Industry heaps you up Treasures; be it granted. But who gave you that Wit? and did both Give and Prosper that boasted Industry, Certainly, God as much Gives us all the goods, we Possesse, as he, that gives a begger a Thousand Pounds, gives him the Cloaths and Meat and all the Bravery, it helps him to. But, besides these more obvious Presents of Gods Bounty, we enjoy other Effects of his Goodnesse, which though by the Customarinesse of their being possessed, they prove lesse Conspicuous, than the other; yet grow no lesse Priz'd, when the Want or Loss of them, make us sensible of the true value of them. Had I the leisure, *Lindamor*, to lead your thoughts with me to the Galleys, and show you there those wretched Captives

tives, that are chain'd to the Oars they tugg at, and though expos'd to all the Miseries and Hardships of a Tempestuous Sea, have oftentimes cause given them by their Barbarous Usage ashore, to fear the Ocean lesse then any Port save Death. Could I draw for you the Curtains of sick and dying men, and open to you that sad Scene, where some pine and languish away by Distempers, that deprive them of all the Joyes, Advantages, and (what is more considerable) Uses of life, before they ease them of life it selfe; others Breathe, rather then Live, perpetually Tormented either with their Diseases or Physick to protract a wretched Life, upon tearms that turn it into a Trouble: And others strugling with the rude Pangs of Death, are yet perchance lesse tormented by Them, then by the sad Prospect of their former Life, and the remembrance of those Criminall pleasures, *which yet it perhaps lesse troubles them, that they must now fore-goe, then that they once enjoy'd them.* Should I, *Lindamor*, bring you into Hospitalls, and show you there the various Shapes of Human Misery, and how ma-

ny Souls, narrowly lodg'd (if I may so speak) in Synecdochicall bodies, see their earthen Cottages moulder away to Dust; those miserable persons by the losse of one Limb after another, surviving but Part of Themselves, and living to see themselves Dead and Buri'd by piece-meal. Should I, to dispatch, *Lindamor*, show you all the severall Companies of Mourners, that almost make up Mankind, and disclose to you how copious showers of Tears do almost every where water (not to say overflow) this vale of Miseries; You would perchance see cause to think, that God's Privative may contend with his Positive Favours; and that you owe little lesse for what you are Not, then for what you Are, to that discriminating Mercy of his, to which alone you owe your Exemption from miseries, as great as the Blessings it conferrs on you: For, *Who maketh thee to differ?* 1 Cor. 4. 7. is a Question, that may be as well askt in reference to our externall, as to our Spirituall Condition. Which invites me to mind you, *Lindamor*, that you are yet more engag'd to Gods Love, for Protecting you from those grosse Vices, that Disfigure most mens minds,

minds, than from those lesse Dangerous, though more resented, Diseases that Distemper their Bodyes.

For, Ambition, Lust, Avarice, Revenge, and ev'n that vain Conversation which young Gentlemen are generally pleas'd to think so Innocent, are really more Formidable and pernicious Diseases and Calamities, than those that reduce men to take Physick, or thrust them into Hospitalls. To evince the truth of which Paradox, I hope I shall not need to mind you of judging of the Dangerousnesse of Diseases by the Nobleneſſe of the part affected, since I can tell you, that He that cannot erre, seems dayly to justifie our Assertion, by inflicting Sickneſſe and the sharpest outward Calamities on his own Deareſt Children, to preserve them from the Contagion of Sinne, or Cure them of the unfilial habitudes of it. And therefore, since, when we see a tender Mother apply a painfull Caustick to the neck of her Favorite-Infant, threatned by the Apoplexie; we scruple not to conclude that she thinks the trouble of an Issue an Evill inferiour to Convulsion-fits. So when we see

ſee our Heavenly Father ſend Infirmities and Croſſes to reſcue thoſe he Loves from the Contagion or the Dominion of Sinne; we may ſafely conclude, he thinks Affliction a leſſe Evill than Guilt, ſince he is too Wiſe and indulgent a Phyſitian to Cure with a Remedy worſe than the Diſeaſe. In the 8th of *Deuteronomie* there is a Caution given the *Iſraelites*, leaſt Proſperity (which is wont to be a kind of Lethe, that makes men Forget all, but their Enjoyments) ſhould make any of them ſay in his heart, *My power and the might of my hand hath gotten me this wealth.* But (ſaith the Text) *they ſhall remember the Lord their God: for it is he, that giveth them power to get wealth.* It is not the revolting *Iſraelites* onely, of whoſe Ignorance of his Bounty God may complain as he did by the Prophet, by whom he ſaid, *I taught Ephraim to go taking them by their armes, but they knew not, that I healed them*: and there are but too many, of whom he might ſay, as he did by the ſame Prophet; *For ſhe did not know that I gave her Corn and Wine, and Oyle, and multiply'd her Silver, and her Gold, which they prepar'd for*

Deut. 8. 17, 18.

Hoſ. 11. 3.

Hoſ. 1. 8, 9.

for Baal: Therefore will I return and take away my Corn in the time thereof, and my Wine in the Season thereof; and will recover my Wool and my Flax given to cover her Nakedneſſe. And this will make way for the Deſign I had to recommend the Advantagiouſneſſe of Gods Love, by ſaying, That as for Spirituall Goods; he gives us in this life ſo rich an Earneſt of expected Joyes, that ev'n the Earneſt is a Stock large enough to ſubſiſt with Comfort on, and really out-values and tranſcends all thoſe Momentary Pleaſures, it requires us to forſake, to keep up a Title to Eternall ones. But to particularize God's mercies to us in This very life, would certainly take up a conſiderable part of it; And yet the Love, God bears us, dyes not with us, nor doth (as mens Affections) either endure a Funerall in our Tombs, or ſurvive onely in an uſeleſſe Grief (or an Eſteem as bootleſſe:) No, Gods Love is ſo far from reſembling the uſuall ſort of friends, who, when they have accompanied us to the Grave, do There leave us; that, like the Angells, that *carried Lazarus's Soul to Abrahams boſome*, its Officiouſneſſe Luk. 16. 22.

nesse begins then most to Appear, whe
our dark eyes are Clos'd, and is the
Truest to the beloved Soul, when sh
Forsakes the Body, giving each blesse
Saint cause to say of God, what *Na*
Ruth 2. 20. *mi* did of *Boaz*: That, *He hath not le*
off his kindnesse to the Living, and to th
1 John 3. 2. *Dead.* *Now*, indeed (says our Saviour
Favorite) *are we the Sonns of God, an*
it doth not yet appear what we shall be
but we know, when he shall appear, we sha
be like him, This blest Expectance mu
be now my Theme, because the nar
row Limits, which my Design hat
plac't to this Discourse, (of the Advan
tages accruing from Gods Love
will leave no more room untaken up
by Heaven.

§ 19. But, *Lindamor*, before I proceed to
set forth to you the Greatnesse of the
Felicity reserv'd for us in Heaven; It
will, I fear, be requisite to mind you
of the Lawfullnesse of having an Eye
on it. For many not-undeservedly
applauded Preachers, have of late bin
pleas'd to teach the people, that to
Hope for Heaven is a Mercenary, Legal,
and therefore Unfiliall Affection. In-
deed, to hope for Heaven, as Wages

for

for Work perform'd, or by way of Merit, in the proper and ſtrict Acception of that tearm, were a Preſumption, to which none of the Divines, we diſſent from, can be too much an Enemie, nor perhaps more ſo, then I am. But to take in Gods Bleſſings among the Motives of Loving God, is but to do as he did, who ſaid, *I love the Lord, becauſe, he hath heard my voyce, and my Supplications*; and to look upon the Joyes of Heaven, to comfort and ſupport us in the hardſhips and loſſes, to be undergon in our Journey thitherward, is to imitate no worſe a man than *Moſes*, of whom it is ſaid, that *he eſteemed the reproach of Chriſt greater riches, than the Treaſures in Ægypt: for he had reſpect*, or turned his Eye ἀπέβλεπε, *unto the recompence of the reward*. It is indeed, *Lindamor*, a happy Frame of mind, to be able to love God purely for Himſelf, without any Glance at our own Advantages. But though, I dare not deny, that it is poſſible to attain to ſo High and diſintereſs'd a kind of Love, yet I think, that that Excellency ſuppoſ'd to be Vouchſaf'd to ſome men, is not by the Scripture Exacted as a Duty from

Pſal. 116. 1.

Hebr. 11. 26.

from All men. Were all the recompence of Piety of a worldly Nature and to be Here receiv'd, the Action invited to, by the Intuition of it, might passe for Mercenary. But when Heaven is chiefly hoped for, as it will admit us unto the Fruition of God himself in Christ, and that the Other Joyes expected there are so farre from being of a Sensual or Worldly nature, that they are known not to be attainable till by Death the Senses and Bodyes themselves and all the meerly Animal Faculties be abolisht; for a Heaven so consider'd, I say, to forgo readily all the Pleasures of the Senses, and undergo cheerfully all the Hardships and Dangers, that are wont to attend a Holy life, is, *Lindamor*, such a kind of Mercenarinesse, as none, but a resigned Noble, and believing Soul, is likely to be guilty of. If I should say, that Fear it self, and even the feare of Hell may be one Justifiable Motive of Mens Actions, though I should propose, what those I am reasoning with, would think a Paradox; yet I should perhaps hold forth therein no more than the Scripture does, *Let us there-*

Hebr. 4. 1.

fore

fore fear, (saies the writer to the *Hebrews,*) *lest, a promise being left us of entering into his rest, any of you should seem to come short of it.* And no lesse eminent a Herauld of the Gospell, than St. *Paul*, who so successefully maintain'd the Evangelicall against the Legall Spirit, thus professeth of himself, *I keep under my body, and bring it into Subjection, lest by any means, when I have preach'd to others, I my self should be a cast-away.* And 'twas not to Slaves or Hirelings, that Christ directs this Admonition: *I say unto you*, my Friends, *Be not afraid of them that kill the Body, and after that have no more that they can doe: But I will forwarn you whom you shall fear, Fear him, which after he hath kill'd, hath power to cast into Hell*; *Yea, I say unto you* (a gemination, which the present Controversie shews, not to have been Causeless) *Fear Him.* Where the paraphrase given of God, is not barely Descriptive but Ratiocinative (to borrow those tearms of the Schools) informing us not only Who we should, and should not fear: but Why, we should fear the one and not the other. As when St. *Paul* sayes, *I know whom I have trusted,*

1 Cor. 9. 27.

Luk. 12. 4, 5.

he

1 Pet. 4. 19. he means what manner of Person, *how Faithfull* (as St. *Peter* elsewhere calls God) *and how Omnipotent*: whence immediately he adds, *And I am perswaded, that he is able to keep that, which I have committed unto him against that day.* More Texts of the same Import might be added, if the Design of those already alledg'd were other, than to Facilitate the Admission of the more Plausible truths we have been makeing out, and which to us seems very cleerly held forth in those and the like Scriptures, which are therefore cited out of the new Testament, that they might have the greater authority with one sort of our Antagonists. *I presse toward the mark for the prize of the high calling of God in Christ Jesus. Blessed are they, that do his Commandements that they may have right to the Tree of Life, and may enter in through the Gates into the City. Laying up in store for themselves a good Foundation against the time to come, that they may lay hold of Eternall life. To them who by patient Continuing in well-doing, seek for (ζητοῦσι) Glory and Honor, and Immortality, eternal Life.* And of Christ himself, whose love to God

2 Tim. 1. 12.

Phil. 3. 14.

Revel. 22. 14.

1 Tim. 6. 19.

Rom. 2. 17.

is it

is queſtionleſſe Filiall and unequallable, 'tis ſaid, *looking unto Jeſus the Author and Finiſher of our Faith, who for the Joy that was ſet before him endured the Croſſe, deſpiſ'd the ſhame, and is ſet down at the right hand of the Throne of God.* Heb. 12. 2 Nor ſee I, why it ſhould be Unfiliall for a Child of God to further the Raiſing of thoſe Paſſions, which his Heavenly Father intends to have raiſ'd in him, upon the ſame Grounds and Motives, that God is pleaſ'd to imploy to Excite them. And ſince the Scripture ſeems plainly to invite our Hopes by recording St. *Pauls* having ſaid, *Every man that ſtriveth for the maſtery is temperate in all things; now they do it to obtain a corruptible Crown, but we an incorruptible:* 1 Cor. 9. 25. And by repreſenting our Saviour himſelf as ſaying in one place, *Rejoyce, and be exceeding glad; for great is your reward in Heaven:* Mat. 5 12. In another, *Be thou faithfull unto Death, and I will give thee a Crown of Life;* Rev. 2. 10. And in divers others, ſpeaking to the like purpoſe: Since, I ſay, the Scripture ſeems thus to Allure our Hopes, Would it not be kind of accuſing it of an aptneſſe to delude and enſnare us, To teach that it propoſeth us the powerfulleſt Ob-

jects to Incite our passions, if it be sinfull to cherish and harbour the Passions naturally belonging to those Objects. And certainly, *Lindamor*, since God, who as our Creatour knows the Frame and Constitution of mans Soul, incomparably better than he himselfe; is pleas'd to deal with our Hopes and our Fears, to engage us to his Service: It very ill becomes Us, either to quarrell with his Methods of working on our Spirits, or to reject any help, which he has been pleas'd to afford a piety, which, for ought ever I could observe, does ev'n in the Best men find resistance enough to keep any Help that can be imploy'd to promote it from being Superfluous. And truely, the animating or discouraging Influence, that Hope or the Want of it, is wont to have upon our Indeavours, makes me very apprehensive, that since the enlivning hopes of Heaven are not able to make most mens Endeavours other than very Languid, the forbidding those supporting hopes would soon weaken and decrease our Endeavours into none at all.

§ 20. But, *Lindamor*, though I may perhaps have taken some Pains in studying Con-

Controversiall Divinity, yet I take so little Pleasure in writing of it, that though not only a Seasonable Duty to truth, but a Necessary one to the ensueing part of this Discourse, have press'd me to serve in this cause; yet I shall perhaps obtain Your pardon sooner than my own, for having thus long suspended the discoursing to you of the *Advantagiousnesse* of Gods love to us, as it gives us Here a Right, and wil Hereafter givs us Admission to Heaven. Heaven, the bright Seat of so much happiness, that we shall scarcely count amongst our Joyes, that Heaven is the Seat of them: There the Excellency of the possessed Goods, shall as much disappoint our Expectations, as in other fruitions, the Emptinesse is wont to do. The Apostle tells us, That *Eye hath not seen, nor Ear heard, neither have entred into the heart of Man, the things which God hath prepar'd for them that love Him.* 1 Cor. 2. 9
Such pure refin'd Delights, not onely stoop not unto Sense, but are sublime enough ev'n to transcend Imagination. When Fancy hath form'd and shap't the perfectest Ideas, that its abstractions can make, of Blessednesse; our owne more happy Experiences of greater,

must disabuse us, when we come to Heaven, which is a Soyle, whose Fruitfulnesse is so confin'd to Joy, that ev'n our Disappointments and mistakes shal there contribute to our Happinesse, which doth so much partake of his Immensity, whose Gift it is, that you see the Apostle gives it a Negative Description: and to create in us Apprehensions, underogatory from what we shall possesse, not onely removes our thoughts from all we Do Enjoy, but exalts them above all that we Can Fancy. At which way of proceeding, that you may the lesse wonder, *Lindamor*; be pleas'd to consider, that in Heaven our Faculties shall not onely be Gratify'd with suitable and acceptable Objects, but shall be Heightn'd and Enlarg'd, and consequently our Capacities of happinesse, as well Encreas'd as Fill'd: A child not yet releas'd out of the homely Prison of the Womb, cannot there possibly frame Ideas of those delights, which will be afforded him by the pleasing Noises and the glittering Objects, that will present themselves to him after his Birth. And the same Child whil'st he continues in his Non-age, though he may with delight look upon

upon Emblems finely drawn and Painted, and may take ſome pleaſure in beholding the neat and ſurprizing Characters, and floriſhes of a Greek and Hebrew Bible, curiouſly Printed, yet he cannot then Imagine the Pleaſure, the ſame Objects will afford him, when Age and Study ſhall have ripen'd and inſtructed his Intellectualls, and made him capable both of Underſtanding, and Relliſhing the excellent Moralities, couch'd in thoſe ingenious Emblems, and the profound and ſaving Myſteries, wherewith that divine Book, the Scripture, eſpecially in its Originall Tongues, does to an Intelligent and religious Peruſer, appear repleniſht. Such a double advantage, *Lindamor*, among others, the Admiſſion into Heaven brings thoſe, to whom that bleſſing is vouchſaf'd: for, beſides that Set of Objects, (if I may ſo ſpeak) ſo New and ſo Peculiar to Heaven, that their Idea's could never enter into mens thoughts before their Admiſſion there; Beſides this, I ſay, our then enlarg'd Capacities will enable us ev'n in Objects, which were not altogether Unknown to us before, to diſcern things formerly Undiſcern'd, and derive

thence both new and greater Satisfactions and Delights. Wonder not, *Lindamor*, that in mentioning the Joyes of Heaven, I use the Expressions I find least Detractory from a Theme as much above our Praises, as the Heaven they are injoy'd in, is above our Heads. For, though such Expressions may seem somewhat tumid and aspiring; and fitter much for one, that Celebrates, then for one, that but Asserts: yet cannot I scruple, to use Seeming Hyperboles in the mention of Felicities, which make the highest Hyperboles but Seeming ones; For these joyes, *Lindamor*, are like the Stars of Heaven, which by reason of our Remoteness from them appear extreamly Little, though really in themselves they are so Vast, that a lesse than the largest, is by Odds Greater then the biggest Object upon Earth, nay then the whole Earth it selfe. And therefore, as if I were to take you with me to contemplate the Planets, I would show you them through such a Telescope, as by greatning those bright Objects in comparison of what to the unassisted Eye they appear, doth somewhat lessen the Disadvantage of Remoteness, and show them

them with lesse Detraction from their true Magnitude; So mentioning to you the Felicities of Heaven, I think it not Unlawfull, or Improper, to endeavour by representations, transcending what they Appear, to give you Notions lesse inferiour to what they Are.

§ 21. In Heaven, then, we shall tast Happinesse enough, to enable us to rectifie the Definition of it: We may there be instructed, how to Name and Rate all Goods by those that will Concenter into the Felicity we shall possesse; which shall be there made up of the Confluence, Perfection, and Perpetuity of all true Joyes; for, Heaven will make us happy, not (as Philosophy pretends to do) by the Confinement, but by the Fruition of our Desires: which shall neither Fail in the Choice of their Objects, nor Misse of the Enjoyment of them; but be, both unerringly Just, and infallibly Accomplish't: In the former of which properties, (as our then Rectify'd reason wil consider things) we shall think our selves happier (yet) than in the latter. We shall there Resemble the Saints we here Admire, and shall not onely see and be like those pious Worthies, whose vertues

Eclipse theirs, which among the Heathen Deify'd lesse deserving Heroes those excellent Persons that did as well Ennobles as Instruct Mankind, giving us cause to Glory, and to Blush that we are Men, and whose Stories have the unparallel'd Honour of being recorded by Inspired Pens; Those *Spirits*, I say, *of just men made perfect*, as the Scripture terms them, shall be our Constant and familiar Company, into whose blessed Society we shal not onely be Welcome, but Encrease it. In Heaven, we shall have a blest and familiar Conversation with those same glorious Spirits, whose Nature doth invest them with such a Lustre, that all the Disadvantage of their Disguizes, when they Appear to us, doth scarce suffice to confine our Raptures to Respects below Idolatry, and darken them into Objects for our Wonder, not Adoration. There we shall see (a sight worth dying for) that Blessed Saviour, of whom the Scripture does so Much and so Excellently entertain us, and who having done and suffer'd so much for us, does so highly deserve of us both upon the score of his Infinite Perfections, and upon the account of his Inestimable Benefits.

Heb. 12. 23.

Benefits. Yes, there shall we see that Holy and Divine Person, who when he vouchsaf'd (as his Favorite-Disciple speaks) to *to pitch his Tent among us*, and dwell with men on Earth, to fit them by his Merits and Example to dwell with him in Heaven, did so admirably mixe an awefull Majesty with an humble Meekness, and the assum'd Infirmities of his humane Nature with the seasonable Coruscations of his Divine; expressing in his whole life, so Perfect and Exemplary a Vertue, and yet so much Sweetness and Gentleness, towards those Aspirers to it, that were the most Short of it, that the Jews themselves could say of him, That *he had done all things well*; and his very Enemies, that were imploy'd to apprehend him as a Malefactour, confess'd to those, that sent them, That *never man spake like him*. And his Apostles, who had most Opportunity to Pry narrowly into his Actions, and were of a Condition and Breeding very unlike to infuse into them Heroick Resolutions, did, in Spight of the frequent Reproofs their failings extorted from him, and of the Hardships that attended his Service, think ev'n

Ἐσκήνωσεν ἐν ἡμῖν. Joh. 1. 14.

Joh. 7. 46.

Death

Death it ſelfe in his Company, more Elegible, then Life led out of it; *Let us*
Joh. 11. 16 *alſo go that we may dye with him*, (ſayes ev'n the diſtruſtfull *Thomas*, to his fellow-Diſciples.) But, *Lindamor*, we ſhal there ſee the Son of God, not in that
Phil. 2. 7. *Form of a Servant*, which he put on that he might Suffer for us, and exerciſe his Prieſtly and Prophetick Functions here below; but in that Regall State and Condition, which belongs to him by vertue of his Kingly office, on
Rev. 19. 16. whoſe ſcore he is ſtyl'd in the Scripture, *King of Kings, and Lord of Lords*,
Matth. 28. 18. All power or authority being (as himſelf ſpeaks) given Him both in Heaven and in Earth. And how Nobly attended may we ſuppoſe this Divine Monarch to be in his Exalted Condition in Heaven, when in his ſtate of Humi-
Mar. 1. 13 liation on Earth, whilſt he was in the VVilderneſſe among the wild Beaſts, the Angells are recorded to have miniſtred unto him; and, whilſt he lay
Luk. 1. ſwath'd in a homely manger, the multitude of the Cœleſtial hoſt were heard to ſolemnize his miraculous Birth according to that paſſage of the writer to the *Hebrews*, *when he bringeth in*
Heb. 1. 6. *the firſt begotten into the World* (*he ſaith*)

And

And let all the Angells of God worship him! And yet such considerable and Noble Creatures, those Immateriall Intelligences call'd Angells, are, that One of them in One night was able to destroy above a hundred and fourscore thousand men, in the blasphemous *Senacherib*'s impious Camp. And so much Majesty, and Superiority, does their Nature give them, in reference ev'n to the eminentest of Mortalls, That, when the undaunted *Josuah* had boldly challeng'd one of them, that appear'd to him in the likenesse of a Man, and demanded, Whom he was for? when he knew him to be an Angel (unlesse he suppos'd him to be that promis'd Messiah, who is elsewhere call'd *the Angell of the Covenant*, as it is in the Originall, and in the same Text, *the Lord*) he alters his Addresse unto him into this Submissive one, *What saith my Lord unto his Servant*; and ev'n wise and holy *Daniel* himself, who was the Second person of the World for Power, and the First for much nobler Attributes, Wisdom and Understanding, who saw so many Governours of vast Provinces, and Professours of admired Magick, inferiour

2 King. 19. 35.

Mal. 3. 1.

Josh. 5. 13, 14.

riour to himself, yet confesses to the Angell, that appear'd to him, That he was confounded and disanimated at his presence, and addes, *How can the Servant of this my Lord, talk with this my Lord.* We may safely therefore expect that we shall then behold our Saviour not in those Disguises, which disfigur'd him in their Eyes, that only consider'd his Sufferings; but in that triumphant Condition, wherewith they are now Rewarded. The Thorns of his (now no more Galling, but Adorning) Crown will appear upon that radiant Head of His, more glorious, than those of the flaming Bush, wherein God appear'd to *Moses*. And we shall not see, that despicable forme, which made the Prophet say (personating the Generality of the Jewish Nation contemporary with the Messias) —— *He hath no Form, nor Comelinesse, and when we shall see him, there is no Beauty, that we should desire him.* But we shall see him Encompass'd with so much Majesty, and Shining with so much of his genuine Splendour and Beauty, that we shall deservedly esteem him *Nphle, the admirable.* And our ravisht Souls shall by the more attentive Contemplation

Dan. 10. 17.

Exod 3. 2

Isa. 53. 2.

Isa. 9. 6:

templation of him, but find more cause to imitate the Spouse in *Solomons* mystick *Epithalamium*; who having dwelt upon the Beauty of the severall parts, that concurr'd to the accomplishing the divine Bridegroom, exclaims in an Epiphonema, very contrary to the Expression lately mention'd in the Prophet, *He is altogether Desires*, or, by an Hebraism, *Most desirable*, which our English renders, *He is altogether lovely*. His eyes will there appear, as St. *John* represents them, of active Fire, and will into the willing Breasts of the Ravisht beholders shoot Flames as Pure, as Holy, and as Deathlesse, as those Fathers of the Church, who believ'd not the Angels altogether Incorporeall, may be suppos'd to have conceived the Seraphims to consist of. Certainly, since (as the Scripture informs us) *It never entred into the Heart of Man, what God has reserv'd in Heaven for those that love him*; That Glory can be but Imperfectly express'd by the bare Epithet of Inconceivable, with which God rewards the meritorious Sufferings and Obedience of that Only begotten Son of his love; For whose sake, he is pleas'd to confer on so many

Cant. 5. 10.

Rev. 1. 14.

ny Thousands of men, unimaginable Glories. He that vouchsafes ev'n to many of his Servants a brightnesse
Dan. 12. 3 like that of the Starrs, will sure communicate a more radiant Lustre to the
Mal. 4. 2. *Sun of Righteousnesse*; that Only Son of His, *whom* (to borrow inspir'd Expressions) *he hath appoynted Heir of all things*
Heb. 1. 2, 3. *by whom also he made the worlds: Who being the brightnesse of his Glory, and the expresse Image of his person, and upholding all things by the word of his power, when he had by himself purg'd our Sinns, sate down on the right hand of the Majesty on high,*
Eph. 1. 21 *farre above all Principality, and Power, and Might, and Dominion, and every Name, that is named not only in this World, but in that which is to come*; Thereby exalting him not onely above all Earthly Princes and Potentates, but ev'n above the Highest Orders of the Spirits of the Cœlestial Hierarchie.

§ 22. But apprehend not, *Lindamor*, that this sublime Exaltation of Christ will make him Despise the meanest of his Saints, or disdain communion with him; For, St. *Paul* assures us, That he was in the *form of God*, when he vouchsaf'd to take upon him the form of a Servant, to make us Free; and, sure, he

he that condescended so far, and stoop'd so low, to Invite and Bring us to Heaven, will not refuse us a gracious Reception there. In the dayes of his flesh he was pleas'd to own *Lazarus*, ev'n in the Dishonours of the Grave, and vouchsaf'd him in that despicable Condition the Glorious Title of his Friend. And when he descended the Mount of Olives, all the loud Acclamations of the glad Multitude, that sung *Hosanna's* to him, and strow'd his way with their Palms, their Vestments and their Praises, could not divert him from Deploring, ev'n with Teares, *Jerusalem's* approaching Fate; and expressing in the midst of his Triumphs a Concern, for the very worst and stubbornest of his Enemies. And, lest it should be thought, that he was thus concern'd for worthlesse Mortalls, only whilst he shar'd and felt the miseries of their Condition; Give me leave to observe to you, *Lindamor*, that immediately after his Resurrection whilst the Sense of the sudden and unexampl'd Change of his Condition was fresh upon him, and the Remembrance of the Apostles Ingratitude in deserting him, almost as Recent; he sticks not Luk. 19. 37, 38--41

to

to give those very Disciples that forsook him, the glorious Title, and that a more familiar one then we find him to have allow'd them on Earth, O*his Brethren*; and particularly shows himself Sollicitous for that *Peter*, who in spight of all those empty Boasts wherewith he not only seem'd to defie Death, but Christs Prediction too, did not onely Forsake his Master, but Deni'd him. He can in Heaven be so concern'd for his distress'd members here on earth, that not onely he can take Notice of expiring *Stephen*, thorow that cloud of fatall Stones, that batter'd down his Prison; and can, when *Saul* was persecuting the vulgar Christians, cry out unto him, *Saul, Saul, why persecutest thou Me*? as if He, and those, that Love him, were but One: But in the messages, he sends to the Angels or Governours of the seven Churches, he sufficiently manifests, That single Christians may be as particularly in his thoughts, as if they had no other Object: His Greatnesse will not make his Kindnesse lesse Familiar, but only more Obligeing; He disdains not ev'n after his Ascension to say; *Behold, I stand at the door and knock,*

Mat. 28. 10.

Mar. 16. 7

Act. 7.

Act. 9. 4.

In the 2d and 3d chapters of the *Apocalyps.*

if

if any man hear my voyce, and open the door, I will come in to him, and will ſup with him, and he with me. That King, in the Parable, by whom Himſelfe is repreſented, is pleas'd himſelf to welcome each Individual truſty Servant with a peculiar, *Euge bone Serve*; And in another Parable he ſcruples not, to repreſent the great Condeſcenſions and Familiarity, wherewith the Lord ſhall remunerate the faithfull and watchfull Servants, by telling his Diſciples, *Bleſſed are thoſe Servants, whom the Lord, when he commeth, ſhall find ſo watching. Verily, I ſay unto you, that he ſhall gird himſelf, and will make them to ſit down to meat, and will come forth to ſerve them.* At which Expreſſion, you will the leſſe Admire, if you Conſider, that beſides that it is Parabolicall, and probably Hyperbolicall, and therefore not to be taken (as the French ſpeak, *au pied de la lettre*) in a ſtrict ſenſe: We find in the Evangelicall Story that our Saviour diſdain'd not to converſe familiarly with Publicans and Sinners, nor ev'n to Waſh the Feet of his own Diſciples. And ſince he condeſcended to ſuch

Rev. 3. 20

Matth. 25.

Luk. 12. 37.

familiarity to those frail Mortalls, so many of whom were apt to turne the Favours of God into Wantonnesse, we may the lesse admire his gracious Condescensions to those, the Sinlessenesse of whose Condition will keep them from turning his Vouchsafements into any thing, but Occasions of Joy and Gratitude. Marvaile not, *Lindamor*, as at an Impertinencie, that I appear so Sollicitous to possesse you with high Apprehensions of the super-eminent Dignity and Felicity of our exalted Saviour; And, that in the Loftiest and most magnificent Expressions, the Scripture affords me, I have endeavour'd to make out to you, that the bright Sun of Righteousnesse is now grown uncapable of suffering Eclipses, but shines with unclouded and unequall'd Splendour, and that we shall in Heaven (as the Writer to the *Hebrews* speaks) *see Jesus who was made a little* (or for a short while, βραχύ τι) *lower than the Angells, for the suffering of Death, crown'd with Glory and Honour.* For it will make Heaven more Heaven to us, to find Him raigning there, who

Heb. 2. 9.

who hath Suffer'd so much for us; and for whom, if we e're come thither, we shall have so much Suffer'd. For, since our Love will, as the rest of our surviving Graces, be perfected, and grow Compleat in Heaven; The ineffable Happinesse of our Dear Redeemer, must needs bring an Encrease to ours, commensurate to the Ardency of our Love for him, and we shall relish no Happinesse more than That; which is therefore Ours, because He is happy, and Supposes in Him, what it Conferrs on Us. Besides that, since the Regall Dignity, wherein (as Mediator) he is Instated, may make us owe our Salvation to his Sentence, as well as to his Merits; Heaven it self will be inestimably endear'd to us, by our Injoying it upon his Account. I need not tell you, what a value Lovers are wont to set upon the least Favours, that can be bestowed on them by their Mistresses, and that oftentimes a worthlesse Ribband, a Bracelet of Hair, or some such Trifle that nothing can make precious but Hir presenting it, is highlyer valued by the transported Lover, than

the richeſt Preſents of Nature, or of Fortune. How great a Bleſſing muſt it then be, *Lindamor*, to owe Joyes, that need no endearing Circumſtances to merit the name of Happineſſe, to a Perſon ſo belov'd, that even Heaven it ſelf will bring more Felicity to the amorous Soul, as it is a Proof of his Love, than as it is a Donative of his Bounty: As paſſionate Brides do incomparably more value the Wedding-Rings, which their glad Lovers give them, as Pledges, than as Gold. 'Tis ſaid of the perſecuted and diſgrac'd Apoſtles, that *they rejoyced to have been counted worthy to ſuffer ſhame for his* Act. 5.41. *name.* But if they deſervedly Rejoyced, to be allow'd to Suffer for him; of how much Joy ſhall they have juſt cauſe, that are admitted to Reign with him. His having ſupported the Hardſhips and the Toyles (for I muſt not now call them Evills) to which our afflicted Condition of Mortality is Expos'd, does ſo much alleviate them, and refreſh us under them, that in this ſenſe Iſa 53.5. alſo it may be truly ſaid, That *the chaſtiſement of our peace was upon him, and*

by

by his hurts we are healed. But he that Reliev'd us even by his Crosse, will sure do more for us by his Crown; when he shal Admit, and even Invite, each faithfull Servant to no lesse a Blessing, than, *to enter into his Masters joy.* So rich a Source of Happinesse did Christ designe, to make himself to us in all his Capacities and Conditions, that in Heaven and in Earth, it Was, and Will be, his gracious and constant Imployment, to Share our Griefs, or Impart to us his Joyes; and either Lessen our Miseries by his Sufferings, or Encrease our Happinesse by his Felicity. Matt. 25. 21.

§ 23. Expect not, *Lindamor*, that I should Solemnly beg your Pardon, for this seeming Excursion, till I come to think it a Digression, to insist on the Blessednesse of Christ in Heaven, treating of the Happinesse, which those that Love him will enjoy there. Wherefore, not to spend time in imploring a needlesse Forgiveness, I shall proceed to tell you, *Lindamor*, that in Heaven, we shall not onely see our Elder Brother Christ, but probably also all our

Kindred, Friends, and Relations, that Living here in his Fear, Died in his Favour. For, since our Saviour tells
Luk.20. 36. us, that *the Children of the Resurrection shall be* ἰσάγγελοι, *equall to*, or like, *the Angels*; who yet in the Visions of *Daniel* and St. *John*, appear to be acquainted with each other; Since in the Pa-
Luk 16. rable of the miserable Epicure, and the happy Beggar, the Father of the Faithfull is represented, as knowing, not onely the Person, and present Condition, but the past Story of *Lazarus*. Since the Instructor of the Gentiles, confidently expects his Converted and Pious *Thessalonians*, to be *his*
1 Thess. 2. 19,20. *Crown* at *that Great Day*; When the *having turned many to Righteousness*, shall,
Dan.12 3. as the Scripture foretells, confer a Star-like and Immortall Brightnesse. Since (which is chiefly considerable) the Knowledge of particular Actions, and, consequently, Persons, seems requisite to the attainment of that Great End of God, in the Day of Judgment; the Manifestation of his Punitive and Remunerative Justice: Since, I say, these Arguments, besides divers o-

thers,

thers, are afforded us by the Scripture; we may ſafely conclude it Probable, that we ſhall Know each other in a Place, where, ſince nothing requiſite to Happineſſe can be wanting, we may well ſuppoe, (at leaſt, if we can Imagine Here, what we ſhall think There) that we ſhall not want ſo great a Satisfaction, as that of being knowingly Happy, in our Otherſelves, our Friends. Nor is this onely Probable, *Lindamor*, but 'tis not Improbable, that thoſe friends that Know us in Heaven, ſhall Welcome us thither. For, ſince Chriſt aſſures us, that the very Angels (though they be ſo far from being Related to our Perſons, that they are Forrainers to our very Nature) receive acceſſion of Joy for a relenting Sinner, that by Repentance Begins to turn towards God; You will not think it Abſurd, that in a Place, where Charity ſhall not onely continue, (as *St. Paul* ſpeaks) but grow perfect: Our dear Friends ſhould rejoyce to ſee us, not onely Begin to Turn towards God, but Come home to him. Nor is it unlikely, that our tranſpor-

Luk. 15. 7.

1 Cor. 13. 8.

ted Souls shall mutually Congratulate each other, their having now fully escaped the numerous Rocks, and Shelves, and Quicksands, and threatning Storms, and no lesse dangerous Calms, through which they are at length arrived at that Peacefull Haven, where Innocence and Delight (which are here so seldom Matcht) are inseparable Companions, both of each other, and each blessed Resident. With those friends we here Lamented, we shall there Rejoyce. And 'twill be but need, that the Discovery of each other's Vertues, should bring us to a mutuall Knowledge of our Persons; for otherwise, we shall be so Chang'd, that we should never know our Friends (and should scarce know our Selves, were not an eminent Encrease of Knowledge a part of that happy Change) For those departed-Friends, whom, at our last Separation, we saw disfigured by all the ghastly Horrours of Death, we shall then see assisting about the Majestick Throne of Christ, with their once vile bodies
Phil. 3. 21 transfigured into the likenesse of his glo-

glorious body, mingling their glad Acclamations with the Hallelujah's of Thrones, Principalities, and Powers, and the most dignifi'd Favourites of the Cœlestiall Court. I need not tell you, *Lindamor*, that we shall be more justly Transported at this Meeting, than was good old *Jacob* at that of his son *Joseph*, whom having long mourn'd for dead and lost, he found not onely alive, but a great Favourite, ready to welcome him to an unknown Court: For, whereas the Patriarch said to his son, *Now let me dye, since I have seen thy face*; The seeing of our Friends in Heaven will assure us, that we shall for ever Live with them there. The Re-union of Friends being there as privileg'd from Divorce, as that of Soul and Body, (which scarce will be more Strict and Satisfactory) For, here indeed, if our Friends do not allay our Love or Affection by unwelcome Actions, or their contagious Sufferings, we commonly dote on them to a Degree, that, as it were, Reduces God to deprive us early of them, and Snatch our Idols, and his Rivalls, from

Gen. 46. 30.

from us. But there, our, on both sides, compleated-Graces, will not onely Deserve, but Allow a higher Strain of Friendship. The near Contemplation and Fruition of the infinitely transcendent Perfections of the Creator, keeping all our Kindnesse to the Creatures, not onely Subordinate To the Love we owe to God, but Grounded On it; as Excited Needles, when they stick fastest to each other, owe their Union to their having both been touched by the Load-stone; to which they have therefore both of them incomparably stronger Inclinations, than either to the other.

§ 24. There, probably, we shall satisfactorily understand those Deep & Obscure Mysteries of Religion, which the profoundest Clarks that love not to Flatter themselves, acknowledge, they are unable fully to Comprehend; being, after all the Toyle and Industry of their anxious Enquiries, reduc'd to sit down with the Apostle's ὦ Βάθος, an Admiration of that depth, whose Bottom they cannot Pathom: there we shal Understand

ſtand thoſe obſcure paſſages of (That Divine book uncapable of flattery) The Scripture, which, for all that Bold Criticks and Learn'd Expoſitors have Attempted to Illuſtrate it, does ſtill continue obſcure. There, diſcerning how exquiſitly the ſeverall Parts of Scripture are fitted to the ſeverall Times, Perſons, and Occurrences, wherein their all-foreſeeing Author intended moſt to uſe them, we ſhall diſcern not onely a Reconcileableneſſe, but a Friendſhip, and perfect Harmony betwixt thoſe Texts, that here ſeem moſt at Variance, and ſhal diſcover not onely the Senſe of the obſcurer paſſages, but the Requiſitneſſe of their having been written ſo obſcurely. That ſtrange and peculiar, as well, as otherwiſe Cryptical Method and Style of Scripture, which often coſts us ſo much Study to find it Rationall, we ſhall there diſcover to be Admirable, and worthy of its Omniſcient Author. There, I hope, we ſhall have clearly expounded to us thoſe Ridles of Providence, which have, but too often, Tempted ev'n good men, to queſtion Gods

Gods Conduct in the Government of the World; whil'ſt the Calamities and Perſecutions of Vertue, and Innocence ſeem Approv'd by him, who Accumulates Proſperities on their Criminall Oppoſers. There, we ſhall be convinc'd, that all theſe Seeming Irregularities, which the Heathen thought fit to impute to the giddy Whimſies of a Blind femall Deity, are not onely Conſiſtent with Gods Juſtice and Goodneſſe, but are Productions of it. And though ſuch a Beliefe do here to Intelligent Perſons, ſeem perhaps a greater piece of Self-deniall, then to refraine from Wine, or Gold, or Miſtreſſes; yet in Heaven it will appear as Reaſonable, as here we find it Difficult. For, as *Bildad* ſpeaks in *Job*, *We are but of yeſterday, and know nothing, becauſe our dayes upon Earth, are but a Shadow.* And the Shortneſſe of our Tranſitory lives, not permitting us to Continue long enough Spectatours here, to ſee above a Scene or two at moſt of that great Play, acted by Mankind upon the Stage of the World, 'tis no wonder, we are apt to harbour ſiniſter thoughts of the Con-

Job 8. 9.

Contriver of a Plot, whose neither Beginning nor End we are acquainted with: which is no lesse injurious, than t'were to Censure the lofty Tragedian *Seneca*, or some other matchlesse Artist, having perused but a Piece of some Tragedy, whereof the Latter part never arrived at our view. But, when once Gods whole Plot (if I may so speak) and Conduct in the Administration of the World, shall come to be Disclos'd; all those Revolutions and Occurrences of Empires, States, Families, and Particular Persons, which men are here so prone to Quarrell with, will there appear so Just, so Requisite, and so Seasonable, that those very things, which Here tempted us to Deny God, shall There engage us to Praise him; and we shall not so properly be Satisfy'd with his Providence, as Ravish't. But especially, we shall be Transported with Wonder and Gratitude, when God shal vouchsafe to discover to his particular Servants, the Reasons of his Dispensations towards them, and make out to them not onely the Necessity and Justice, but ev'n Mercifulnesse of those very

very Afflictions, that were most imputed to his Severity, (no Stroke from Gods Paternall Hand, either lighting Sooner or falling Heavier, or staying Longer, than the occasion, that Extorted it, exacted) and convince them, that their Hopes were never Disappointed, but to Secure their Title to Better things, than those they hoped for; nor their Inferiour Interests prejudic'd, but for the advantage of their Supream ones. Yes, all that unwelcome Darkneſſe, that here ſurrounded our purblind Underſtandings, will vaniſh at the dawning of that bright, and (as St. *Peters* expreſſion may be interpetted) eternall day, wherein the Reſolution of all thoſe Difficulties, which here Exercis'd (and perhaps Diſtreſs'd) our Faith, ſhall be granted us to Reward it. And I muſt profeſſe to you, *Lindamor*, (as Unfaſhionable as ſuch a Profeſſion may ſeem in a Gentleman not yet two and Twenty) that I find the ſtudy of thoſe excellent Themes, Gods Word, and his Providence, ſo Difficult, and yet ſo Pleaſing and Inviting, that could Heaven afford me

2 Pet. 3. 18.

ἡμέρα αἰῶνος

no

no greater Bleſſing than a clear Accompt of the abſtruſe Miſteryes of Divinity and Providence, I ſhould value the having my Underſtanding Gratifi'd and Enrich'd with Truths of ſo Noble and precious a Nature, enough to Court Heaven at the rate of renouncing for it all thoſe unmanly Senſualities and trifling Vanities, for which inconſiderate Mortalls are wont to forfeite the Intereſt, their Saviour ſo dearly bought them in it.

§ 25. Nor ſhall we onely converſe with Saints and Angells, but with that infinitely more glorious Deity, that made them, what they are, without at all Impoveriſhing Himſelfe. In Heaven, we ſhall enjoy (its Maker) God, and *ſee Him as he is*, who (as the Scripture telleth us) ſhall then be *all in all*: Comprifing all the goods, we value in the Creatures, as eminently and fully, as the Sun doth the Light, that Twinkleth in the Starrs.

1 Joh. 3. 2. 1 Cor. 15. 28.

If one, that was none of the leaſt of the Philoſophers, ſcrupl'd not to tell the man that ask'd him, What he was borne for, that, It was to contemplate

Anaxagoras.

the

the Sun; If our best Naturalists themselves, though the darkneſſe that is here caſt upon things, and the dimneſſe of our Intellectual Eyes, (which I remember *Ariſtotle* fitly compares to thoſe of an Owle) permit us to diſcern but very little of that Wiſdom, Power, and Goodneſſe, which he has expreſſed in the Creation, are yet often tranſporeed and raviſh'd with a juſt Admiration of the Perfections, He has diſplayed in his Workman-ſhip. If the wiſe Queen that came ſo far to viſit *Solomon*, was put almoſt into an Extaſie, by the ſight of his, though Wiſe, yet Human, Ordering of things; And if the *Angels themſelves* (as *St. Peter* informs us) *deſire to look into the myſterious contrivances of God*, in order to Man's Redemption: How great a Satisfaction, *Lindamor*, may we juſtly conceive it muſt needs be, to be admitted to See ſo much of God, as Heaven will Diſcover to us? Eſpecially, ſince ſo much of our future Happineſſe will conſiſt in that Beatifick Viſion, (as the School-men juſtly call it) that *St. John* concluded, that *we ſhall be like God*, be-

cauſe

cauſe we *ſhal ſee Him as He is.* And our Saviour himſelf paraphraſes our Cœleſtiall felicity by this bleſſed Viſion, where he ſays, *Bleſſed are the pure in heart, for they ſhall ſee God*: As on the other ſide the Writer to the *Hebrews* imployes the being deny'd the ſight of that Divine Object, as a Deſcription of extreme wretchedneſſe, in that Text, where having exhorted thoſe to whom he writes to *follow peace and holineſſe*; he adds, as the formidableſt Menace which he could make uſe of to Deterr them from ſleighting his Exhortation, *without which no man ſhall ſee the Lord.* And by this Viſion our Saviour ſeems to deſcribe the happineſſe even of Angels; where, forbidding the Scandalizing of any of thoſe little ones that beleeve in him, he adds, to enforce what he had ſaid, that *their Angells do alwaies ſee the face of his Father in Heaven.* We ſhall be ſo taken up with the Contemplation and Fruition of that Glorious Object, (in whoſe Infinity all goods are included and Dilated) that Ages numberleſſe as the Joyes That Beatifick Viſion abounds with, will ſcarce afford

Matt. 5. 8.

Heb. 12. 14.

Matt. 18. 10.

ford us leasure for a Diversion to any other Pleasures, than those it self creates; which are so Numerous, and so Entire, that we shall there Desire nothing, that we Have not, except more Tongues to sing more Praises to him, or at least a Capacity to pay him greater Thankss, for what we Have; And even those Desires, Gods gracious Acceptation wil make, in being Conceiv'd, Accomplished: for, otherwise Heaven's Residents scarce know any other Want, then that of Need to Wish; The Compleat Blessednesse of their Condition, reducing them to a happy Uselesnesse of Wishes, by affording them a full Præ-possession of all the Objects of Desire. There Time, like Fire, having destroy'd What ever it could prey on, shall at last Dye in self, and shall Goe Out into Eternity, Whose Nature is such, that though our Joyes, after some Centuryes of Years, may seem to have been grown Elder, by having been enjoyed so many Ages, yet will they really still continue New, not onely upon the score of their Welcomenesse and Freshnesse

but

but by their perpetually Equall (because Infinite) Distance from a Period. There, our felicity shall alwaies be the Same, yet ever New. Wearinesse arguing Imperfection, either in the Object, or the Appetite; the Former of which is Impossible in God, and the Latter shall Cease in Heaven; Where our Felicity shall be so Great, that Variety (it self) shall not be needed as a part of it. And if Heaven do admit Variety, it may be supposed such a one, as shall consist in a Further Knowledge of the First Object (God), not a forsaking of it; and such as arises from the fixt Beholding of the changing-necks of Doves, or such as we may see in the diversifi'd Refractions of the same sparkling Diamond. In God, there is such a various Identity, that the Fruition of Him both Satisfies and Creates Desires: though That, without Satiety; and This, without Disquiet. Other Delights, like the usuall Cloaths we wear, quickly grow Stale, and are soon Worn out; whereas Cœestiall Pleasures participate the Prerogative of the Jews Garments in the Deut 29.5

Wilderneſſe, of not Impairing by being uſed Long. But as the amorous Needle, once joyn'd unto the Loadſtone, would never, uncompell'd, forſake the inchanting Minerall; but, after ages, cling no leſſe cloſely to it than at the firſt moment of their Union: So do the Saints in Heaven, with the ſame undiminiſht Freſhneſſe, ever poſſeſſe their Joyes, as if each moment were the Firſt that they poſſeſt them in. And if their Happineſſe do not improve by laſtinger Enjoyment, 'tis perhaps but becauſe it was at firſt uncapable of Increaſe. Or, if our Pleaſures do admit Acceſſion, they ſhall receive it from our Aſſurance, that we ſhall taſte them Ever, and perpetually repeat (or rather continue) the ſame renewed Fruitions to an Eternity, endear'd by nothing more, than by the quiet leiſure it will afford us, undiſtractedly to employ it, in Celebrating of the Author's Praiſes; and in a Condition, happier in that by it we grow paſt Doing, than paſt Suffering Ill. In Heaven, (in a word) our inexhauſted Joyes will be ſo numberleſſe

and

and ſo immenſe, that we ſhall need (as well as have) Eternity it ſelf to taſte them fully.

But, *Lindamor*, it was not my Deſign to give you a particular Topographie of this Cœleſtiall *Canaan*; but onely in a few words to let you ſee, that *'tis, a Land flowing with Milk and Hony*, And though I acknowledge, I have given you but dark Deſcriptions (and ſometimes, rather Poeticall than Chorographicall) of what the Apoſtle ſtyles, *the Inheritance of the Saints in light*. Yet ſince, to whet our Longings for Fruitive (or Experimentall) Knowledg it is reſerv'd among the Prerogatives of being in Heaven, to know how happy we ſhall be, when There: And ſince what the Scripture hath reveal'd of Paradiſe, ſeemes meant rather to Quicken our Obedience, then Satisfie our Curioſity; I may for thoſe purpoſes, have perhaps tolerably perform'd that taſke (of Heavenly Topographie) by the acknowledgments of my Diſability to do it worthily. I ſhall now onely adde this Property of our expected Bliſſe, that the vaſt Mul- § 26. Col. 1. 12.

titude of Partners does detract nothing from each private Share, nor does the Publicknesse of it lessen Propriety in it. This Ocean of Felicity being so Shoarlesse and so Bottomless, that all the Saints and Angels cannot exhaust it, it being as impossible for any Aggregate of Finites to comprehend or exhaust one Infinite, as 'tis for the greatest number of Mathematick Points to amount to, or constitute, a Body. Our neighbour-regions doe all enjoy the benefit of light as well as we; yet we enjoy not Lesse, than if they enjoy'd None. Indeed, there is this difference between the Sun of Righteousnesse, and that of Heaven; that, whereas the later by his presence Eclipses all the Planets (his Attendants); the former, though radiant with a much mightier Splendour, will by his Presence Impart it to his Saints: according to that of the Apostle; *When Christ who is our Life* Coll. 3. 4. *shall appear, then shall we also appear with him in Glory.* So that the Elect, in relation to this Sun, shall not be like Starres, which his shining obscures

and

and makes to diſappear; but like poliſht Silver, or well glaz'd Armes, or thoſe vaſter Balls of burniſht Braſſe, the topps of Churches are ſometimes adorn'd with, which ſhine not till they be ſhin'd upon, and derive their glittering Brightneſſe and all the fire, that environs and illuſtrates them from their being expoſ'd (unſkreen'd) to the Sun's refulgent beams. *I am my beloved's, and my beloved is mine*, ſayes every Saint (with the Spouſe in the *Canticles*) to hir Redeemmer. *David* ſayes of them that put their truſt in God, *That he ſhall abundantly ſatisfie them with the fatneſſe of His houſe, and make them drink of the River of his pleaſures*: As if he meant to inſinuate, that, as when a multitude of perſons drink of the ſame River, none of them is able to exhauſt it, and yet each of them may have the full liberty of drinking as much as he can, or as much as he could though none but himſelfe ſhould be Allow'd to drinke of it: ſo whoſoever enjoyes God, enjoyes him wholly, or at leaſt doth enjoy him ſo

Cant. 6 3.

Pſal. 36. 8.

entirely, in Relation to that man's capacity that the Fruition of whatsoever rests unenjoy'd of God, is forbidden by the Immensity of the Object, and not the Præpossession of his Rivalls. The Angels, though of a Nature Differing from our's, and thereby plac'd above the personal Experience of our sufferings, and infirmities, doe yet so sympathize with us, that (as our Saviour informs us) they rejoyce at the repentance of a sinner.

And though, the members of the Church Militant, and those of the Triumphant, live as farre asunder, as Heaven is from Earth, and are not more Distant as to place, than Differing as to Condition; yet St. *Paul* reckons all the Saints to be but
Eph. 3. 15. *one Family in Heaven and Earth.* If then the disparity of Residences, of Qualities, and of Conditions, cannot Now hinder the Lovers of God, from being so concern'd in one another; how much of endearing Kindnesse may we suppose, that they will Enterchange, When both their Love shall

ſhall be perfected, and all thoſe other Graces, that are proper to cheriſh and encreaſe it: For, the ſame Apoſtle, who, to aſſiſt us to conceive the ſtrictneſſe of the Union both betwixt Chriſt and his Saints, and the Saints among themſelves, tells us, that *He is the Head*, and they *are his Body, and Members, in particular*; teaches us to make this inference That, (to expreſſe his Doctrine in his own words) *If one Member ſuffer all the Members ſuffer with it; and if one Member be honour'd, all the Members rejoyce with it.* Yes, *Lindamor*, in that bleſt Condition, our wills being perfectly conform'd unto our Maker's, no Saint nor Angel can enjoy his Love without poſſeſſing a proportionate Degree of ours. And then, ſince perfect Friendſhip appropriates to each Friend the Croſſes and Proſperities of the other (as good *Barzillai* could not be highlier oblig'd by *David*, than by

1 Cor. 12. v. 27, 28.

2 Sam. 19. 37.

by the Kings kindneſſe to his Son) each ſeverall Beatitude in Heaven, ſhall (in ſome ſort concern the whole Society, and) be Ours. As the Earth receives Addition of Light by the Sun's Beames beſtow'd upon the Starrs, and from the Moon reflecting upon Her. And becauſe our perſonall Capacities are too too narrow, to contain all that Joy, we are (by the ſtrange Arithmetick of Friendſhip) multiplyed into as many Happy Perſons, as there are Saints and Angells bleſt in Heaven. Our perfect Union to Our Common Head, and mutuall Communion with each other, applying and bringing home every Felicity of theirs to us. This Friendly and reciprocall Sympathy, reaching us each Glorified Saint's Bleſſedneſſe, and Him ours, by a bleſt Circulation, which makes us encreaſe, by our reſent-

reſenting them, thoſe Joyes (of others) whoſe Encreaſe we reſent. But my Thoughts are ingaged in ſo good Company, *Lindamor*, that they keep me from conſidering, how faſt the Hours paſſe, and have almoſt made me forget, that the Time which my Occaſions allow me for Scribling to you, is ſo far ſpent, that not now at laſt to Reprieve you from the Perſecutions of my blunt Pen, were to be almoſt as Injurious to my own Affairs, as to your Patience. Hereafter yet, I may poſſibly make you ſome amends for this, with Riper Diſcourſes of the Nature and Duties, or (if you will) the Properties and Returns of this Love, to which I have hitherto preſented you ſome Motives. To (the laſt of) which, I might add; That, our Love to the Creature is an Earneſt, but to God 'tis

a

a Title; the One makes Us the Object's, but the Other makes the Object Ours: That, since there is in Love so strong a Magick, as to Transform the Lover into the Object Lov'd; We ought to be extreamly carefull of the Dedication of a Passion, which, as it is plac'd, must either Dignifie our Nature, or Degrade it. And not to Addresse to any Lower (or, which is all one, to any Other) Object, the highest Intensity of a Love, which cannot Stoop without our Degradation. And these I might Exspatiate on, and Recruit them with many other Motives, additionall to those already insisted on; but that I may more properly reserve them to the Treatise of the Properties of that Love, whose Nature so partakes That of its Object, that there can hardly be produc'd more powerfull Motives

tives to it than the Conditions of it. Since then (as I freshly intimated) I cannot but feare that your tir'd Patience, as well as my urgent Occasions (though these will recall me to morrow Morning to my own VVesterne Hermitage) doth at present summon me to leave you: and since I cannot do so in a happier place, than Heaven, I shall suspend my Farewells, onely to begge you to believe, that so Noble a Motive of Exalting-Friendship, as the Ambition of rendring mine a fit Return for yours, hath so Improv'd my Kindnesse that my Affection without wronging its own Greatnesse, could not Expresse it self by any Lesse Attempt, then this of gaining you the Greatest and the most Desireable of all Goods, by elevating (that Noble Harbinger of your Soul,) your Love to Heaven: Whose Joyes alone are not Infe-

Inferiour to those which the Being made Instrumentall to procure them you, would really Create in,

SIR,

Your most Faithfull, most Affectionate, and most Humble Servant,

ROBERT BOYLE.

From *Leese* this 6th of *Aug.* 1648.

LBFo'26